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Character Guidance Discussion Topics

DUTY • HONOR • COUNTRY

SERIES I

DEPARTMENTS OF THE ARMY AND THE AIR FORCE

1951

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Item 327

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16-5

DEPARTMENT OF THE ARMY PAMPHLET

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Character Guidance Discussion Topics

DUTY • HONOR • COUNTRY

SERIES I



DEPARTMENTS OF THE ARMY AND THE AIR FORCE

1951

DEPARTMENTS OF THE ARMY
AND THE AIR FORCE

WASHINGTON 25, D. C., 1 August 1951

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Major General, USA
The Adjutant General

J. LAWTON COLLINS

Chief of Staff, United States Army

OFFICIAL:

K. E. THIEBAUD
Colonel, USAF
Air Adjutant General

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FOREWORD

The threefold ideal of "duty-honor-country" is an inseparable part of the American military tradition—the guiding principle by which the members of our Armed Forces are to live and serve.

This ideal underlies the character guidance and character building programs of the armed services. Although these programs differ in detail from service to service, they have one common purpose. That purpose is to instill into all the men and women of our Armed Forces, leaders and led alike, a sense of individual moral responsibility. To achieve this purpose, the character development programs stress, by every available means, the moral principles that sustain the philosophy of American freedom, particularly as it is set forth in the opening paragraph of the Declaration of Independence. That philosophy regards man as a creature of God. As such, each individual in the armed services is accountable and responsible to his Creator for the way he performs his civic and his military duty, for the maintenance of his own and the Nation's honor, and for the quality of the service he renders to his country as a member of the honorable profession of arms.

The chapters which follow are furnished as resource material for the instruction which AR 15-120 and AFR 35-31 expressly prescribe.

Formal instruction in morality is a staff responsibility of the chaplain. Nevertheless, morality cannot be taught successfully by the chaplain alone. Neither can morality be taught successfully in a vacuum apart from the practical realities of day-by-day life, or in an atmosphere of contradiction by other instructors.

Sound morality must underlie all military instruction, formal and informal. The moral implications of all instruction must be clear, first of all, to the instructor. To help the instructor in his orientation and preparation—whether he be commander, chaplain, staff officer, noncommissioned officer, or member of a character guidance council—these discussion topics are provided.

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CHAPTER I

A SENSE OF DUTY

Scope

This instruction deals with the significance of duty as a matter of personal responsibility and in the interest of working together.

Objectives

The objectives of this instruction are—

To develop within the individual a sense of responsibility for his own job.

To help the individual to appreciate that doing an assigned task is part of a larger pattern of work and life.

John Paul Jones Is Honored for His Devotion To Duty

Our country showed its gratitude to its "first great sailor," John Paul Jones, by reverently placing his remains in the beautiful and impressive crypt of the chapel of the United States Naval Academy at Annapolis. One of the reasons this honor was bestowed upon Jones was because of the bravery and courage he so gallantly displayed during the Revolutionary War when his ship, the *Bonhomme Richard*, defeated the British frigate *Serapis* off the English coast on the 23d day of September 1779.

The action lasted nearly 4 hours, with the two opposing ships lashed together. The *Bonhomme Richard* filled with almost 5 feet of water and began to sink. All but three guns went out of action. Her hull was filled with holes and her decks were practically shot away. Half of the crew was either dead or wounded. Fires raged all around. The rigging and rudder were severely damaged. Above the noise of fire and steel, the captain of the British ship yelled to Captain Jones, "Do you surrender?" Captain Jones replied by boarding the *Serapis* with his sailors and shouting, "*I Have Not Yet Begun to Fight!*" The British were defeated and those immortal words are now the fighting slogan of our Navy.

The devotion to duty shown by John Paul Jones on that memorable day in 1779 caused it to be said of him that he gave the American Navy "its earliest tradition of heroism and victory."

Section I. THE MEANING OF DUTY

"Duty" Is a Familiar Word to the Serviceman

"Duty" is one of those words of which we hear a great deal in the Military Establishment. It is almost impossible to spend 1 day in the Armed Forces without running into it. In fact, right on your bulletin board you have a duty roster. This is a list of names of the men in your unit, together with a record of the duty to be performed by each. From this roster each one can discover what particular job is expected of him. If you have a sense of duty, you will perform these tasks to which you are assigned, for a sense of duty is the proper attitude on your part toward the work which needs to be done and which has been made the responsibility of each person.

"Duty" Requires Teamwork

"Duty" is a term which keeps reminding us that military life is not like a game of solitaire, which you play all by yourself. It reminds us of the fact that any unit which wants to do the job assigned to it must work together as a team. Each man has his particular work. His duty is what is due to the job at hand and to the people associated in a task.

Everyone's Job Is Needed To Get the Total Job Done

With this in mind, our particular job in the military service takes on increased significance. The job we have to do has no meaning apart from the jobs that other people have to do. It is true, of course, in our highly technical age we need many specialists. However, no specialist in the Armed Forces can withdraw to his own little corner and let the rest of the world "go hand." Each specialty is not an air-tight compartment, sealed off from all others. On the contrary, one's specialty is like a room in a large building. A man's individual room is where he can make the greatest contribution to the total program that is being developed throughout the entire building. The work being done in each room is required by the work being done in all the other rooms. Each type of specialized activity is dependent upon every other type of specialized work. A person cannot think of his job then without thinking of all other jobs needed to get the total job done.

We Owe It to Others To Perform Our Work Well

Each of us has a personal responsibility, then, to do his duty, not only for one's self, but for the welfare of everyone else. Duty is a moral term, having to do with what we owe by way of work in the

scheme of life. Developing a sense of duty means learning to understand what our particular job is and to appreciate how important it is to perform our work well for the sake of all of us.

The meaning of duty as we have described it is illustrated by the sense of duty portrayed by a group of airmen stationed in the Aleutian Islands. This theater of operations received little attention in the press after Attu and Kiska Islands were won back from the Japanese, but our bombers continued to hammer the Central and Northern Kurile Islands of the Japanese from Aleutian bases during most of 1944 and 1945.

The mission of these airmen was one of real danger. The trip from their Aleutian bases to the Kuriles and back was over 1,500 miles and was flown over some of the roughest and coldest water known to man. If a plane went down, there was slight chance of rescue. Furthermore, the weather was anything but suitable for flying. Good days were few. The usual weather was characterized by thick fog, driving rains, bitter cold, blinding snow, and high winds, and sometimes all the elements had to be dealt with in a single mission.

However, the attack went on relentlessly and on 27 December 1945 the President of the United States cited the units for their bravery and courage in performing their duty. The citation read in part as follows: "At a time when crucial developments in the Southwest and Central Pacific were critical, the entire personnel of the 28th Bombardment Group (C) so pressed home their air war on Japan's northern flank as to cause over 10 percent of the Japanese Air Force to be assigned to its defense, thus greatly relieving enemy air operations against our attacking forces to the south. The brilliant achievements and all-around versatility of the personnel of the 28th Bombardment Group (C) is in keeping with the highest traditions of the Army Air Forces." (WD General Order 124, 27 December 1945.)

Here we see exemplified real teamwork. Their particular job made a definite contribution to the total attack against the Japanese. They owed it to their "buddies" coming up from the south to do their job well. This is what we mean by a sense of duty.

Section II. MORAL BACKGROUND

Morality Is a Prerequisite of Duty

No one can and will develop a sense of duty unless he has a high regard for moral principles, for morality is the cement which holds men together in units and groups. Moral principles are those rules of life which help us to respect the other man and to work together with others in the performance of our daily tasks.

We Must Consider the Other Person

The Moral Law requires of all of us that we "love our neighbor as ourselves." Putting this in another way, the basic principle of morality is stated in the words—"Whatsoever ye would that men should do to you, do ye even so to them." You will notice from this how the Moral Law pulls the other man into the circle where we live and work. It directs us to think of him as our "neighbor." Now, a neighbor is one who lives near us, and not one whom we shut out of our lives. Thinking of others as our neighbors in that sense keeps us working more closely together than otherwise. On such a background a sense of duty can develop more easily than where it is lacking.

We Are Responsible for What We Do With Ourselves

There is another way in which a moral background in our life helps us to develop a sense of duty. The Moral Law reminds us that we are responsible and accountable for what we do *with ourselves*. No matter where we come from or who we are, we have no one to blame or to praise for what we are but ourselves. Sometimes, to be sure, we like to "alibi." We are sometimes tempted to feel and say, "If only I had had better opportunities, I could have made more of myself, but I didn't have a chance." There are no "If's" about the Moral Law. Moral principles keep insisting that we are responsible beings, and that we are accountable for what we make of what we are and what we have.

Here's a man who says, "If I had only had the right kind of teachers, I would have learned to spell better. Then I might have a better assignment." Perhaps he did have one or two poor teachers. However, that is no excuse for his not sitting down with himself and "boning up" on spelling. Such things can be learned. If we don't know how, we have no one to blame but ourselves for not taking the opportunity to learn.

We Must Decide What to Do With Ourselves

If we moved along through life like a log floating down the river, we might have an alibi for not putting ourselves to work to do a better job. Then we would not be in a position to say, "I am going to learn all about my job so that I can do my duty better." Mortal beings, such as we are, can make up their minds. A log cannot. If we were just an accident of the universe, we would not need to make choices. We could just drift. We would not be responsible for what we are and make of ourselves.

A Sense of Duty Keeps Us at Our Work

The word "duty" is one of those terms which keeps pointing to us and saying to us, "If you really want to, you can do your job right. Furthermore, you will be held responsible and accountable for wanting or not wanting to do the best you can." A sense of duty is that frame of mind which is derived from an appreciation of moral principles and which makes use of the fact that we can say, "I will do this," and keeps us at our work until it is done and done properly.

When We Do Our Duty We Are Obeying Our Conscience

Because of this close relationship between morality and sense of duty the poet Wordsworth once called duty the "stern daughter of the voice of God." *The "voice of God" in each of us is conscience.* You and I have a way of knowing what is right and what is wrong. Our conscience is quick to make us feel very uncomfortable when we walk out on a job, for example, or when we let other people down. Conscience prefers to have us do our duty. A sense of duty consists of letting our conscience be our guide.

Conscience Is Our Moral Faculty

Conscience is a moral faculty which you and I have. We come with it in much the same way that we normally come with two hands or two feet, except that conscience is even closer than hands and feet, although not so minutely developed, perhaps. It is part of our equipment as persons. We have conscience precisely because we are not intended to be like the log floating down the river, and because we were not designed as just a conglomeration of atoms and molecules, accidentally falling together into one place to make you and me.

Duty May Demand Hardship

Duty is called a "stern daughter" because the doing of our job sometimes involves danger, sacrifice, hardship, and tenacity. To do one's daily duty when the job we have is a delight is, of course, a simple matter. As long as our enthusiasm helps us through our daily routine, we do not think of duty as a particularly "stern daughter." However, when a job or an assignment involves risk and hardship we can begin to appreciate why duty is called the "stern daughter of the voice of God." She keeps us at work even when the "grind is long." Now, it is a fact of life that all jobs, all assignments, bring with them a certain amount of hardship. Thomas Edison used to say that even genius is only 1 percent inspiration and 99 percent sweat. Some assignments, of course, demand more than others. We do not know of any kind of job which does not involve some hard work.

When the "going gets rough," when work becomes dangerous, when it involves a risk, when it brings with it some degree of hardship, or when it consists mostly of doing a routine job, then we are sometimes inclined to say, "That's not for me!" However, a sense of duty will keep us at it nevertheless.

Section III. DUTY AND SACRIFICE

Doing One's Duty May Call for Self-Denial

Sometimes the doing of one's duty involves sacrifice. This may consist of the loss of personal comforts, of our means, of our health, and sometimes of our life. *Sacrifice means losing oneself in a cause bigger than oneself.* A sense of duty, being an attitude of mind concerned with seeing a job through, not infrequently calls for this kind of self-denial.

General of the Army George C. Marshall Is a Living Example of Self-Denial

We think in this connection of our Secretary of Defense, General of the Army George Marshall. With the coming of World War II he was assigned to one of the most gigantic tasks which could be given any man. It was made his duty to create and maintain the largest army in our history. Hardly had his job come to an end, when the President of the United States asked him to undertake a very difficult mission to China. After spending a year trying to work out some kind of working agreement between the warring factions in China, General Marshall was appointed as Secretary of State for some of the most difficult and critical negotiations in the history of our nation. For him this meant sacrifice of the personal comfort and rest which he had a right to look forward to after the trying days of World War II. It involved not only the matter of personal comfort but also of physical health. General Marshall, however, asked for no special consideration. He took on the burdens of his new office and carried them until illness caused him to resign. After a short rest from public office, he was summoned again by the President to fill the strenuous position of Secretary of Defense.

Sacrifice May Be Required of a Group

There come times when not only individuals but whole groups of men are faced with the necessity of making a sacrifice in the performance of their duties. There comes to mind, in this connection, an in-

cident from the records of our contacts with China. This was in the year 1900. It was the year of the Boxer Rebellion, which got its name from the fact that the Chinese units which undertook to remove from China every trace of foreign influence called themselves "Fists of Righteousness." These rebel bands succeeded in storming the city of Tientsin. There they herded all foreigners together into the courtyard of one building, where they were left to work out their own destiny.

The 9th Infantry Regiment Made a Sacrifice During the Boxer Rebellion

General Arthur MacArthur, father of General Douglas MacArthur, then stationed at Manila, received orders to send a regiment of our troops to relieve the Americans in Tientsin. The 9th Infantry, sometimes known as the Manchu Regiment, was sent immediately. Although the regiment was delayed by a typhoon, it made the voyage from the Philippines to Taku, China, in 19 days. Five days later, on 13 July 1900, two battalions of this regiment arrived at Tientsin.

For 15 hours they served in the front lines and were exposed to vicious fire. Many casualties resulted. At one point the color sergeant of the regiment was killed. Colonel Liscum, the commanding officer, picked up the regimental colors and was mortally wounded leading the advance. His dying words were, "Keep up the fire." The men did, even though it cost the lives of many of them.

The Regiment Was Honored by the Chinese

Later on the Chinese Government expressed its appreciation to this regiment by presenting to it an ingot of silver from a mint which these Americans had captured from the rebels and restored to the Chinese. The regiment took this silver and made a punch bowl with goblets out of it. This bowl is known as the Liscum Bowl, in honor of the commanding officer who lost his life in carrying out a command to come to the rescue of fellow Americans. The doing of one's duty sometimes requires much sacrifice.

General George S. Patton, Jr., Ordered His Commanders to Exemplify Sacrifice in Battle

General George S. Patton, Jr., understood this when he sent out his famous order of 6 March 1944 to his Third Army commanders, which contained this sentence—"Each, in his appropriate sphere, will lead in person. Any commander who fails to obtain his objective, and who is not dead or seriously wounded, has not done his full duty."

Section IV. DUTY AND HARDSHIP

The Army at Valley Forge Suffered Hardship and Privation

A highly developed sense of duty will lead one to suffer many hardships. There is no finer example of this in our history than the record of our Continental troops at Valley Forge, in the War of Independence.

The British of that day spoke of these men as a "rabble in arms"; and well they might. Rags and tatters had become the emblem of the American soldier. They were as ragged a group of scarecrows as ever graced a corn field. "Not one whole shirt to a brigade," Anthony Wayne could say of his men.

Rations were so short that dinner sometimes consisted only of a mouthful of mush, and many a breakfast was merely a drink of water. Three ounces of wheat, three pounds of flour were all the soldiers received for a whole week in March 1778. They were often so weak from hunger that they could not possibly have put up a fight if the British had chosen to attack them. One private said, "I am ashamed to try it, but I am tempted to steal fowls, if I could find them, or even a whole hog; and I feel as if I could eat one." He was spared from doing this wrong by the fact that there were no hogs and no chickens in the whole countryside.

Sickness abounded. At one time in the spring of 1778 practically the whole army was in bed because of small-pox inoculation. Much of the rest of the time the soldiers were little more than ghosts from fatigue and hunger. Still the men stuck it out. They carried on in their job in the face of hardships which seem unbelievable to us, crouching around campfires, wrapped in blankets, or sprawled in their wretched huts.

Selfishness of Some Increased the Suffering of Many

Much of this hardship might have been avoided if there had been as much interest in doing their duty among civilians as there was among the members of the Continental Army. However, there were some who could not resist the temptation to make their personal profit from the war. There were others who did not care to sacrifice even the smallest convenience for the general cause of the war and victory. As a result, the revolution dragged on through year after year when it might have been brought to an end in 20 months, had there been a strong sense of duty everywhere.

The Men Who Stayed Were Described as "The Most Virtuous Men Living"

And yet, despite these hardships, the best men of the Army stayed at their posts. They saw their duty through until a better day dawned.

The difficulties of Valley Forge proved to be the birth pangs, not the death struggles, of the Continental Army. Valley Forge separated the grain from the chaff so that those who stayed were, as one officer put it, "the most virtuous men living . . . brave, patient soldiers."

Section V. DUTY AND ROUTINE

Performing Routine Jobs Is Difficult

Perhaps, the most difficult kind of duty is that which expects us to do a job in which there is little excitement and which consists of doing certain things over and over again. A sense of duty which will see a routine job through, week after week, month after month, and year after year, is one of the most splendid manifestations of character we can imagine. One of the finest features of military life is that it can and often does develop within the individual a sense of duty strong enough to carry on also in a routine position, where there is much work, sometimes much tedium, and little glory.

West Point Requires Cadets to Perform Small Routine Jobs Daily

Very significantly the United States Military Academy at West Point uses as its motto the words, "Duty, Honor, Country." These words sum up a philosophy of education which believes that character is developed by learning to do one's duty, even if it involves such seemingly little things as shining one's shoes every day and "blitzing" a belt buckle each morning. The essence of West Point discipline consists in doing certain things every day, in following a certain routine day in and day out. This kind of training contributes to the development of that sense of duty which will take up an assigned task, no matter how lacking in excitement, and will discharge it in the best possible manner.

Every Man's Job Is Important

"But," you say, "I am not doing much that matters. I stand guard or do a little cleaning up once in a while, but that is about all. My job is not really worth much." A piccolo player in an orchestra once thought that, too, when Sir Michael Costa was rehearsing for a concert. The piccolo player, far down the stage in his little corner, said to himself, "This is such a small instrument. In all this sound nobody will miss my instrument. I'll just rest today." But Sir Michael, the conductor, stopped the performance to ask: "Where is the piccolo?" His quick ear had missed it; and the music was spoiled by the failure of one man to do his part.

In the Military Establishment, as in most of life, no job is unimportant. We all depend on each other and ought to, for that reason especially, do our individual jobs well.

Patrick Henry Was Taught To Do His Duty

One of the early American patriots, Patrick Henry, whom we know best for having said, "I know not what course others may take, but as for me, give me liberty or give me death," had learned this matter of doing one's work well. An uncle of his had taught him that the basis of a moral life is this—

"To be true and just in all my dealings; to bear no malice nor hatred in my heart; to keep my hands from picking and stealing; not to covet other men's goods; but to love and labor truly to get my own living, and to do my duty in that state of life into which it shall please God to call me."

A Man With a Sense of Duty Stays on the Job

A man with a sense of duty is not the kind who watches the clock for 5 o'clock to come around. He knows that doing a job often requires putting in some extra innings. Under such circumstances performing one's duty consists in staying with a task when it requires additional time and more energy. Duty may seem to be a "stern daughter" when this happens, but she is the daughter of "the voice of God."

"Duty" Describes the Life of Lee

In the Hall of Fame, Washington, D. C., stands a bust of Robert E. Lee. Inscribed beneath it are the words—"Duty is the sublimest word in our language. Do your duty in all things. You cannot do more. You should never wish to do less."

When We Do Our Duty Life Becomes Worth While

A sense of duty, being devoted to a job or a cause, has a way of filling life with a sense of worth. For one thing, it preserves an appreciation of the fact that a single job is part of a broad pattern of work and life. Moreover, it tends to increase the usefulness of life by furnishing greater opportunities as a kind reward for a job well done.

A High Sense of Duty Is Required of the Serviceman

A sense of duty must be very pronounced in the case of the serviceman, for so much depends on his individual performance for the team to be effective. Very few organizations depend more on teamwork than do the Armed Forces. For that reason we shall all do well to make our own the statement from the book of Ecclesiastes in our Scriptures—"Whatsoever thy hand findeth to do, do it with thy might" (9:10).

CHAPTER 2

HONOR

Scope

This instruction deals with honor as a "sharp sense of what is right, just, and true, and a life conforming thereto," particularly as this concept relates to social needs.

Objectives

The objectives of this instruction are—

To describe the quality of honor in men's dealings with men.

To persuade men of its importance for their own welfare.

To persuade men of the need for honor in the proper functioning of the social order.

Americans Used To Fight Duels To Defend Their Honor

There was a time when it was considered necessary for an American whose integrity had been called into question to challenge his rival to a duel. This was known as having an "affair of honor." Such a duel was often fought with deadly weapons and at times resulted in death or serious injury to one or both participants. The best known of these "affairs" in our history took place early one July morning in 1804 between Aaron Burr and Alexander Hamilton. It resulted in the death of Hamilton, whose brilliant life of service to our country was thus brought to a sudden close.

Our Honor Is Still of Vital Concern

We of the United States no longer fight duels to settle problems of personal honor. To do so is specifically forbidden by law. This does not imply necessarily a decreased interest, however, in the matter of honor. In fact, most of us are vitally concerned with what we might call our personal honor. Just let someone call you a liar, and see what happens! You will resent the remark with every inch of your being; for you feel, and properly so, that a slur of that kind reflects on the truthfulness of your statements. We have our own personal standards; these represent whatever measure of personal honor we have.

"Honor System" Demonstrates Meaning of Honor

Some of us have become acquainted with this concept of honor, moreover, from having taken examinations under an honor system.

You will recall how the instructor left the room and put the class on its honor to answer the questions of the test honestly. You know how the character of each student is put to a severe test under such an arrangement. That is one of the purposes of the honor system, to throw an individual on his own conscience in the hope that he will choose to do the right. Staying honest under such circumstances adds real strength to character.

It Is Well To Know More About Honor

In other words, all of us are reasonably familiar with the idea of honor in a general way. We shall do well, however, to become better acquainted with the concept by considering its full significance, its ingredients, and its contribution to our mutual welfare.

Section I. THE SIGNIFICANCE OF HONOR

Honor Means High-Minded Character

The term "honor" is used here not in the military sense of an award for outstanding performance of duty, as in the expression "Medal of Honor." Nor do we use it as meaning "to hold in high esteem" as we do in the Commandment, "Honor thy father and thy mother." For our present purposes the word is understood to signify "a sharp sense of what is right, just, and true, along with a way of life corresponding thereto" (Webster). As such, the term stands for high-minded character; and a man of honor is one who has a fine sense of his obligations toward his fellow men.

Professional Codes of Honor Illustrate the Real Meaning of "Honor"

This is what "honor" means when we use it in combinations like "code of honor." All worthy professions have a system of principles which its members are expected to observe in the interest of honor. Doctors subscribe to what is called the Hippocratic oath. A code of honor is accepted, moreover, by lawyers, clergymen, judges, and other men in public life. Even sports have their codes of honor. The military profession—"the *honorable* profession of arms," as it is called—also has its principles and standards which its members are expected to uphold in order to enhance the honor and reputation of the Armed Forces. Any violation of such professional tenets immediately reflects not only upon the integrity of the individual, but also on the esteem in which the profession is held. For the principles of honor tie us together on a moral level into one group.

"Honor" Always Has Moral Overtones

Used in this way "honor" has to do with the practice of virtue, but is distinguished from "virtue" in its general sense by applying to specific virtues pertaining to certain professions. Military honor has to do with courage and faithfulness, while business honor, let us say, is a term used to connote primarily honesty and trustworthiness. But in either case—in all instances, as a matter of fact—the word "honor" carries overtones of moral obligation.

There Is a Kind of Honor Even Among Thieves

"Honor," in this use of the word, demands, first of all, that we as individuals have certain principles of moral worth. It is said that there is honor even among thieves. Thieves' honor is of two types. For one thing a man who commits one type of offense may have strong moral principles in another area: The bank robber, for example, is likely to look down on the "baby-snatcher," as he calls the kidnapper. For another thing, thieves do not "squeal" on each other. That is part of their code. Thus, in one case their "honor" omits certain vital aspects. In the other case it is a feeling of moral obligation to a very small group rather than to society at large.

By Itself, Honor Is Not a Standard of Conduct

Thugs and robbers do have certain standards of conduct; but, of course, the moral value of such principles is often not great. Ideals must be rooted in a sense of what is right, just, and true, if we want to achieve honor.

We have to underline this point, because the rate at which we live and work has a tendency to make us lose our ideals or to follow false ones. In fact, occasionally it would appear that—

"This is the moment of the whirlpool,
Moment of the Abyss—
A time when all truth alters
And the lights of earth are out."

Honor Without Justice and Truth Is Meaningless

No life is darker than one which is not guided by principles in which there is no sense of what is just and true. Such an existence is utterly devoid of purpose. It is not going anywhere; it is just "drifting and dreaming." The individual so afflicted becomes the unhappy victim and slave of his own whims and appetites. The achievement of character becomes impossible, for the principles on which to make the choices of life are missing.

Ideals Must Be Built on Moral Truth

Having ideals requires an understanding of moral truths. As we say this, we seem to be putting our finger on the source of a serious weakness in the lives of many of us here. One of our most vexing problems, it would seem, in this whole field of honorable living derives from a failure, and sometimes an unwillingness, to develop a sense of what is just and true. For where the principles of right and wrong, as set forth in the Moral Law, are not understood or ignored, it is as impossible to find or to achieve honor as it would be to attempt growing a tulip without first planting a bulb.

One's Daily Living Must Conform to Ideals

In addition to having certain principles, honor demands a life which conforms to such ideals. Where such conformance is lacking, life can only result in a contradiction between belief and action for which there is no better name than "hypocrisy."

"If I Lose My Honor, I Lose Myself"

Without this quality of honor, a man is poor indeed. "If I lose my honor, I lose myself," it has been said. Few men in American history have understood this fact as well as did William Sydney Porter, who is better known today by his pen-name, "O. Henry." He assumed this second name chiefly because as Mr. Porter he had been involved in a matter which seemed to reflect on his honor.

The Life of "O. Henry" Demonstrates This Axiom

These were the circumstances—When Porter was 29 years old, he obtained a job in a bank at Austin, Texas. He worked there for 4 years and left only when he had a chance to become editor of a humorous weekly magazine with a national circulation. He had been waiting for this opportunity because it opened up possibilities of success in his favorite field of journalism. Two years later, however, it was discovered that the Austin bank had been very poorly managed, and that some of the depositors' money was missing.

Porter, as a former teller, was under suspicion. He was sought for trial. But he fled to Honduras, where he stayed until he learned that his wife was dying. When he came back to be with her, he was arrested, tried, and convicted. In 1898 he was sentenced to 5 years in a state penitentiary.

The tragedy of this story lies in the fact that William Sydney Porter was probably innocent. There certainly was not enough real evidence to convict him beyond all shadow of a doubt. It seems probable, as a matter of fact, that he was made the "goat" for someone else's mismanagement or dishonesty. It is hard to know which.

But the fact that he had run away, even though his flight may have been caused by fear of an unjust conviction, was construed as the final evidence of his guilt. As a result he spent over 3 years in prison. When he was released, he had to bear for the rest of his life the disgrace of being an ex-convict.

O. Henry Changed Names When He Believed His Honor Lost

Porter felt very keenly that he had lost his honor in the eyes of men. In spite of the fact that he went on to a successful career as a writer, he never again dared to write under his own name. He used several different pen-names but finally settled on one, the name by which he is known today; namely, "O. Henry." In losing his honor, he believed that he had in a sense lost the right to his own name.

In the case of O. Henry it is quite likely that he did not actually betray a trust. He had lived up to his principles. However, he felt that others believed he had violated the standards of honesty in the handling of money. He had earned a reputation for having been dishonest; and this he felt reflected on his honor. He changed his name to escape the burden of reproach.

Herbert Hoover Believed It Was Honorable To Live With an Unpopular Name

Sometimes it becomes necessary in the interest of personal honor for a man to live with his own name even when he himself has become most unpopular and his name has become a term of reproach. We might cite the case of Herbert Hoover in this connection. There was a time when slum villages were known as Hoovervilles. Furthermore, our national financial troubles of the late twenties and early thirties were dubbed the "Hoover Depression," because many people felt that the difficult days of 1929 to 1938 were caused by maladministration on the part of Mr. Hoover in his term as President of the United States.

Hoover's Name Later Was Held in Esteem

Fortunately Herbert Hoover lived through those years of public disfavor. The passing of time has shown that there was nothing dishonorable either in the actions or in the name of the thirty-first President of the United States, that, on the contrary, Mr. Hoover, as our Chief Executive, lived and acted according to the moral principles he had set for himself. As a tribute to his work and to his name both houses of our National Congress passed resolutions honoring the ex-President on his seventy-fifth birthday for services rendered to this Nation. Unlike William Sydney Porter, Herbert Hoover did not change his name even when it was much maligned. He kept

it; and now it has become a name to which there is attached much personal esteem.

An Honorable Man Cannot Do Some Things

The fact that honor demands not only belief in what is right but the desire to live according to that right imposes an obligation on all of us. Charles W. Eliot once said:

“Some things the honorable man cannot do, never does. He never wrongs or degrades a woman. He never oppresses or cheats a person weaker or poorer than himself. He never betrays a trust. He is honest, sincere, candid, and generous.”

The honorable man lives by the highest principles of morality, and he clings to them even when the consequences include bitter struggle or even defeat. He believes that it is better to suffer, if need be, than to forsake his honor. His character is of that kind.

Section II. THE INGREDIENTS OF HONOR

“Honor” in the sense of high-minded character calls for three primary ingredients of personal morality; namely, one heaping measure of promises kept, one full pound of duty done, and a large cup of courage to see things through—well mixed and shaken!

The First Ingredient Is Keeping a Promise

Certainly one of the first things to be considered about honor by any definition is the matter of keeping one's word. That's where all personal honor begins, in the recognition and practice of the principle that a man's word is his bond.

Communists Make Promises to Suit Own Interests

Early in the so-called “Berlin Crisis,” it was discovered that 42 policemen of the Western Powers were in hiding across the Russian border. They were afraid to leave their hiding places for fear of violence. When this matter came to the attention of the *Kommandatura*, it was solemnly agreed on the highest level that these men would be protected if they came out of hiding, and that they would be returned safely to the British, American, and French Zones of occupation. The French commander in Berlin, General Ganeval, insisted, as a special precaution, that the Russian commandant give his personal word of honor to this agreement. General Kotikov gave his pledge. The men came out of hiding and were immediately jailed by the Russians! Once more it became evident that a Communist does

not consider himself bound by his promise, unless it happens to suit his purpose and convenience; for no Communist is a free moral agent, since he must always follow the Party line.

An Explosion Occurred When a General Kept His Word

Later, the French general had occasion to deal with the Russian high command in Berlin on another matter. He informed General Kotikov that two specified radio towers, used by the Russians, but located in the French Zone, must be removed as being hazards to the airlift. He threatened that if the towers were not gone by a certain date he would take the matter in hand himself. Very pointedly he ended his notice with the remark, "And I always keep my word." The Russians ignored him, thinking he would not dare to touch the radio towers. However, on the day and the hour designated by General Ganeval the towers were blown up. He had kept his word!

Twelve Nations Sealed Their Honor in the Atlantic Pact

On 4 April 1949, the United States, through its Secretary of State, set its name and his seal to a document of 15 typewritten pages, bound in red, white, and blue ribbon. Eleven other Governments did the same. Twelve nations of the West were binding themselves together under what is known as the Atlantic Pact. By signing this document the 12 countries represented at the ceremony promised each other to stand as one against aggression. The honor of each is written into the signatures and seals affixed to the Pact. If any of the 12 signatories should renege on this promise of solidarity, it would destroy its own honor in the course of betraying this trust.

Honor Is the Basis for Men Dealing With One Another

In much the same way, an individual's failure to keep a promise deprives him of his honor. What is more, apart from this quality of honor there is no basic morality for the dealings of men with each other. For no rules apply except the law of the jungle.

Financial Transactions

Whenever you sign a note or a check you are giving your word that you will make good for the amount of money pledged by the piece of paper. With your name on it the piece of paper immediately becomes worth as much as your assurance that you will make good your promise. Because most men are honorable in this respect, business can be carried on through the use of checks, and money can be borrowed on promissory notes.

Making and Selling Commercial Products

Since men include in their codes of honor, or ethics, the understanding that their word is their bond, you and I rely on the advertising claims of merchants. We accept the guarantee of a manufacturer that something we buy is as good as it is claimed to be. We feel sure that the word of the maker will stand behind his product, for the dealer knows that his failure to keep his word will eventually destroy his business.

Daily Relationships

Living is very much like that. Our names are written on everything we do. We sell ourselves to our fellow men. Our deeds are expected to match our words. There is no act of ours, no matter how trivial, that does not have its consequences for good or ill. Failure to keep a promise once made will quickly cast deep shadows on our personal honor and reputation.

The Second Ingredient of Honor Is Doing One's Duty

The second ingredient in the recipe for honor calls for "one full pound of duty done." To maintain honor, we must learn to appreciate the significance of duty.

Lincoln's Sense of Duty Inspired His "House Divided Against Itself" Speech

As Abraham Lincoln was working on his speech accepting the nomination as candidate for the office of United States Senator from Illinois, a few years before he became President, he believed the time had come to speak out strongly on certain controversial issues of the age. He formulated his conviction in these words—

"A house divided against itself cannot stand. I believe this Government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved . . . I *do not* expect the house to fall . . . but I do expect it will cease to be divided. It will become all one thing, or all the other."

It Cost Him a Seat in Congress

When he had finished writing the speech, he called in a group of his friends and political advisers to hear it. Most of them thought this part of it was too strong. They predicted that it would cost him the election. But one of them, more prophetic than the rest, said, "Lincoln, deliver that speech as read, and it will make you President." Lincoln thought over what his friends had said and came up with this answer—"Friends, this thing has been retarded long enough. The

time has come when these sentiments should be uttered; and if it is decreed that I should go down because of this speech, then let me go down linked to the truth. . . . Let me die in the advocacy of what is just and right."

It Helped To Elect Him President

Lincoln lost that election to his opponent, Stephen Douglas, but his devotion to his duty as he saw it never faltered. He chose to take this course of action; and that strengthened his character. This is the connection between honor and character. He had taken a stand; and he meant to stay by it. One adviser of his was right. The principles set forth in that speech carried Abraham Lincoln to the White House, where he served the American people in such a way that the whole world recognized him as being among the great men of all time. He occupies that place in the minds and hearts of men largely because he accepted the principle of duty and remained faithful to it.

What One's Duty Is Cannot be Discovered by Following the Crowd

How may *we* know where our duty lies? Certainly we cannot depend on the whim of public opinion. Often what is popular is not the right thing to do. Spinoza, a Dutch philosopher of three centuries ago, once put that truth this way—

"He whose honor depends on the opinion of the mob must day by day strive with the greatest anxiety, act and scheme in order to retain his reputation. For the mob is varied and inconsistent, and therefore, if a reputation is not carefully preserved, it dies quickly." The majority can be and frequently is wrong.

Follow God's Moral Law

Then how shall we know what is right? This is where the Moral Law steps in to guide us. In it are set forth the principles by which we can live with the assurance that what we do will be right, just, and true. For if we love God above all things and our neighbor as ourselves there can be no doubt about the quality of our behavior.

Honor requires of us that we develop a fine sense of our individual moral obligations. That can come only from a constant practice of high principle in the performance of our duty.

The Third Ingredient of Honor Is the Courage To See Things Through

The final ingredient of honor is "one large cup of courage to see things through." While it is sometimes hard to know where our duty lies, it is often harder still to summon the courage to do what we know

to be the right, especially if such action demands our going against the current public opinion.

Courage To See Things Through

An example of just such courage we might find in the life of one John Augustus who, a century ago, believed that something should be done to help both juvenile delinquents and older criminals, wherever possible, to become readjusted to honest and honorable living. Augustus, a shoemaker by trade, came to this conclusion after a number of visits to the police courts. One day he became interested in a man who was charged with being a common drunkard. As the judge was about to pronounce sentence, John Augustus asked permission to speak. He pointed out that it would be much better if this man could be cured of his alcoholism than if he were sent to jail. He offered to post bail for the accused if the judge would allow the man 3 weeks to get himself straightened out and prove that he was on the way to reform. Augustus' plan worked. After a short period of probation the erstwhile drunkard was able to convince the judge that he was a changed man.

After that, John Augustus made it a practice to visit the courts of his native Boston as often as he could to act as counsel for prisoners, to offer bail, and to aid the unfortunate in many ways. He found homes for juvenile offenders and made possible a fresh start in life for men and women alike.

Of course, he was not always received with cordiality in the courts. Judges and lawyers alike often thought him presumptuous and sometimes accused him of obstructing justice. Nevertheless he kept on with his work and in a period of 16 years had offered bail for almost 2,000 persons and risked a potential total of \$243,235 in money. Entirely on his own he began the work later taken up by reform societies. Today he is considered the founder of the parole system and the father of prison reforms.

John Augustus, who died some 90 years ago, was a man who strove to do his duty and to keep his word in all things. Above all he had the courage to see hard things through to the end. We remember him today for revealing a sharp sense of what is right, just, and true, and for following through even in the face of violent opposition.

Section III. THE CONTRIBUTION OF HONOR

The Atom Is Held Together by Invisible Force

The past few years have made us all very conscious of atomic energy. We have all come to understand a little bit more of the nature of these little kernels of matter which we call atoms. An atom, it is now be-

lieved, consists of a nucleus around which revolve little points of energy called electrons. Each atom is a little world of its own, with electrons revolving around the nucleus as the planets move around the sun. Only occasionally is there a stray electron shooting back and forth out of line and out of course. For the most part, however, every charge of energy has and keeps its own place. Some invisible force keeps everything within the atom in order.

Society Is Largely Held Together by Honor

Society is much like an atom. It, too, is held together by a powerful force so that each man may occupy his particular place and run his appointed course. This binding power we call morality. Respect for moral principles prevents collision among the many members of a social group. Since no social order here on earth is perfect, there will be stray units in every society as there are at times stray electrons in an atom. However, the number of stray elements must be kept at a minimum if order is to be preserved. In society, irregularities are kept low by a force which we call honor, which is, as we have defined it, a personal application of moral principles to one's self and to one's dealings with other people. Personal honor is a force within the individual that keeps him in the place he ought to occupy in society without colliding with others.

Will There be More Lincolns and Augustuses?

Today, as our eyes turn to the future of our country and the welfare of society at large, we need to ask, "What of honor?" Will there be men like Abraham Lincoln and John Augustus to stand up for what is right in government and in society? Will there be men with a sense of what is right and with the courage to see things through to a just conclusion?

The Answer Depends on Us

The answer to these questions depends entirely on you and me and others like us. Our country needs men like the country lawyer, Abraham Lincoln, or the little shoemaker, John Augustus, who, having achieved within themselves a sense of honor, are determined that we need men who are big enough to place the country's welfare and the good of their fellow men above their own selfish desires. We need men who will pledge their honor in the service of others.

CHAPTER 3

THE NATION WE SERVE

Scope

This instruction deals with our country's official attitude as a nation toward religion and morality.

Objectives

The objectives of this instruction are to persuade the serviceman—

That there is moral greatness in the history and traditions of our country.

That this moral greatness makes service and sacrifice in the defense of our way of life worth while.

A Serviceman Must Understand His Country

The soldier, sailor, or airman must know what our way of life is all about. He must have an understanding and appreciation of his country greater than that of most other people, for it is he who is called upon to sacrifice for his country.

He Has To Stand Up for His Country

The office worker and the factory hand can get along without an understanding of the country in which they live. Of course, they ought not to keep themselves in ignorance; but they can get along. They are not called upon, to the same degree and in the same direct way, to stand up for their country. The serviceman, however, is called upon to show by his daily work that he believes the words of the Pledge of Allegiance to the Flag: "I pledge allegiance to the flag of the United States of America, and to the Republic for which it stands: one nation, indivisible, with liberty and justice for all."

He Is Under Oath To Bear Allegiance

A member of the Armed Forces is under oath to serve "honestly and faithfully" in his profession against all our enemies. He has sworn that he will "bear true faith and allegiance to the United States of America."

He Ought to Know the Kind of Country America Is

Having done so, he ought to be aware of what it is he has promised. That is why we need to do some tall thinking to appreciate our profession. These are days when we have to know what we stand for.

Today our leading question, then, is, What kind of country is this? What kind of nation are we?

Section I. THE MEANING OF "NATION"

What Is Meant by "Nation?"

Perhaps, it will be best, first of all, to inquire what is meant by the word "nation," for to understand the use of this term will help us very much in finding the answer to the bigger problem; namely, what kind of nation we are.

In the Narrow Sense, "Nation" Can Mean Merely a Geographical Area Under a Single Government

Sometimes we use the word "nation" to refer to a people living in a certain territory under a single government. In the case of our country, the word "nation" used in this way refers to the people in the area occupied by the 48 States of the Union as they are controlled and directed by the Federal Government. This is, however, a very limited sense of the word "nation." Usually there is much more to a country than just physical boundaries surrounding a community controlled by one government.

Peru Is an Example of Such a Nation

Nevertheless, we still have an example in the Western Hemisphere of a nation in this narrow meaning; namely, Peru. Its geographic and historical boundaries have existed since colonial times. The people living there are governed loosely by a central authority, but that is about all. The various racial groups have never been unified into a community of thought and culture. Each group goes its own way, with little or no regard for the people living in other parts of the nation.

A Common Culture Makes America a Nation

Now, when we use the word "nation" of our country, we mean more than a people living in the territory bounded on the east by the Atlantic Ocean, on the west by the Pacific Ocean, on the north by Canada, and on the south by Mexico. We are a nation in a fuller sense of the word than that. We have a common national outlook on life, we have a common language; we have a common tradition. All of these tie us together into a community. In fact, America has been called the "melting pot of nations" because it has been able to fuse various groups of people, with very different racial backgrounds, into one large community.

Numerous Common Interests and Amusements Bind Us Together

We can easily demonstrate the fact that we have a common culture. Movies made in Hollywood are understood and enjoyed all over the United States. Our national radio and television networks operate on the principle that they can appeal to common interests prevailing in all sections of our country. We have our own brand of humor. During the War, a Mauldin cartoon in "Stars and Stripes" made almost every American soldier laugh, because its humor was keyed to our national temperament. America has a distinctive kind of music, "jive," as witness the fact that not so long ago some people behind the Iron Curtain are regularly taken to the Communist woodshed for playing American Music. We have our own kind of literature, which people in every part of our country read and enjoy.

William Hale Brings Out This Point in The March of Freedom

This common way that Americans have of doing things is described by William Hale in his book, *The March of Freedom*. Mr. Hale says that we Americans all begin the day by using "nationally advertised" tooth powder and by gargling with "nationally advertised" mouthwash to get rid of "nationally advertised" germs. Our opinions are derived from syndicated columns in newspapers. Every Main Street in every town looks about the same as every other Main Street, having the same "chain stores, dealers' signs, and movie marquees." Our clothes are cut practically the same and have about the same pattern. When we come home from work, Mr. Hale goes on to say, we "tune in on five minutes of news headlines that come over a nation-wide hookup, and maybe finish off the day by listening to a sequence of radio jokes (he could now add television) that are bringing the same laughs from people slouched in the same way by their sets in every town and hamlet of America."

Our Common Interests and Outlook Make Us Largely the Kind of Nation We Are

From all this it is clear that we are a "nation" in a deeper sense than just people living under a single government. We have common ties of interest and outlook that bind us together, so to speak, and that makes us the kind of nation we speak of in the Pledge of Allegiance to the Flag.

Section II. THREE TYPES OF NATIONS

Nations Can Be Classified According to Their Attitudes Toward God

There is another way of using the word "nation" and of distinguishing among various kinds of nations. We can classify nations by looking at the attitude the individual country takes toward God. When we start using this yardstick to measure nations, we discover *three* distinct sizes.

The Secular Nation

One kind of nation officially eliminates God from all official connection with its public life. Such a nation we may call a *secular* nation. Its supreme loyalty, as a nation, is not to God but to some patriotic or nationalistic idea. This does not mean to say that there is no religion among the people of such a country. What is said here applies to official utterances.

Uruguay Is a Secular Nation

To the south of us we have such a nation in the case of Uruguay. Early in this century that nation set out to erase from its official life any and all associations with the Christian religion. Just how sweeping this change was can be gauged from the fact that in Uruguay Christmas Day is known as Family Day and Holy Week is called Touring Week. Every trace of religion and of God is gone from the language and utterances of government officials and of public life.

France Is Another Secular Nation

Another secular nation is France. In 1905 it officially separated religion and all references to God from public life. One of the results of such a program is an arrangement whereby marriages solemnized in church by a clergyman must be made official by another ceremony before a civil magistrate; for the State does not recognize the work of a religious organization like the church. So thorough is this separation of religion from official life that even church orders must get permission from the Government to exist and to operate.

France's Secularism Is Expressed in Its National Anthem, the Marseillaise

We can make a test of France right here and now by comparing her national hymn with our national anthem. Our anthem, adopted by an act of Congress, speaks of God in the last stanza when it says—

"Blest with victory and peace, may the
 Heaven-rescued land
 Praise the Power that hath made and pre-
 served us a nation.
 Then conquer we must,
 When our cause it is just,
 And this be our motto, 'In God is our trust';
 And the Star-Spangled Banner in triumph
 shall wave
 O'er the land of the free and the home
 of the brave."

Compare that statement from the pen of Francis Scott Key with
 the words of the National Hymn of France, the *Marseillaise*—

"Ye sons of France, awake to glory!
 Hark, hark, what myriads bid you rise!
 Your children, wives and grandsires hoary,
 Behold their tears and hear their cries!
 Shall hateful tyrants, mischief breeding,
 With hireling hosts, a ruffian band,
 Affright and desolate the land,
 While peace and liberty lie bleeding?

REFRAIN:

To arms, to arms, ye brave!
 The avenging sword unsheathed!
 March on, march on! all hearts resolved
 on victory or death.
 With luxury and pride surrounded,
 The vile insatiate despots dare,
 Their thirst for gold and power unbounded,
 To mete and vend the light and air,
 Like beasts of burden would they load us,
 Like gods would bid their slaves adore;
 But man is man, and who is more?
 Then shall they longer lash and goad us?
 O Liberty! Can man resign thee,
 Once having felt thy generous flame?
 Can dungeons, bolts and bars confine thee?
 Or whips thy noble spirit tame?
 Too long the world has wept bewailing
 That falsehood's dagger tyrants wield;
 But freedom is our sword and shield,
 And all their arts are unavailing.

The Marseillaise Does Not Associate Its Ideas With God

You will see from this National Hymn of France that it appeals to ideas like Liberty, Fraternity, and Equality without at all associating them with God or in any way indicating that they are derived from religion and depend on the blessings of heaven. In other words, France is in official practice a secular nation.

The Demonic Nation

There is another type of nation, which we might call a *demonic* nation. A demonic nation puts the government or ruler in place of God. The word "demonic" comes from "demon," which is another word for devil. There is something devilish about the claims such governments make for themselves, setting themselves up in the place of God and His authority.

The Germany of Hitler Was a Demonic Nation

A demonic nation is a nation in which the government, the State, or its *Fuehrer*, takes the place of God, claiming to be divine and eternal. The most conspicuous example of such a nation in recent history is that of Germany, where the German *Volk* (race) was looked upon as a religious community, and Hitler became, in fact, God made manifest to men.

This Is Demonstrated by Dr. Frank's Statement—

Just how seriously this was taken in Germany can be seen in the following excerpt from a speech delivered by Germany's Minister of Justice, Dr. Frank, in October 1935:

"We are under great obligation, then, of recognizing, as a holy work of the spirit of our Volk, the laws signed with Adolph Hitler's name. Hitler has received his authority from God. Therefore he is the champion, sent by God, of German right in the world."

How such a belief in the Volk as divine and the Fuehrer as the Messiah worked itself out in the life of the people can be demonstrated by this prayer, which the children in the primary schools of Germany were taught to say:

"Fold your hands and bow your head,
Think of Adolph Hitler ever,
He gives to us our daily bread,
From all evil doth deliver."

A Demonic Nation Tries to Appear Eternal

A demonic nation is one that takes something temporal, such as the state itself, and makes it appear to be eternal. When Hitler used to rave about creating a Germany that would last a thousand years, he was deadly serious. He believed and wanted others to believe with him that what they were doing in the service of the Fatherland had eternal worth.

The Soviet Union Is a Demonic Nation Because It Is a Law Unto Itself

The Soviet Union is a demonic nation because of its absolutism, in which there is little room for any religious ideas except its own. It has taken up the cause of the working classes and clothed it with values of religious force and implications. Russia's totalitarianism of the economic and social community has all the force and comprehensiveness of a religious creed, imposing its values and its demands on every form of human activity. What serves the proletariat is right; what harms the cause of the working classes is wrong. All other aspects of morality are ignored. The relative becomes absolute. Such governments draw a circle around their own activity and authority and say, in effect, "There is nothing outside and nothing above this circle; everything is here."

This Is Evidenced by the Allegedly Eternal Character of Its "Fraternal Partnership" of Workers

Just how this works we may be able to see from the following quotation taken from a speech delivered by Premier Stalin on 6 November 1944: "The strength of Soviet patriotism lies in the fact that it is based not on racial or nationalist prejudice but . . . on the fraternal partnership of the working people of all the nations of our country." The significant thing about this statement is that when Stalin spoke of the "fraternal partnership" of the workers of the world he used an expression which is the equivalent of the "Communion of Saints" as some churches use that expression in the Apostles' Creed.

Now, the "Communion of Saints" is something eternal, we believe, reaching back into all history and forward into all eternity. When this particular expression is used and applied to something passing and temporal like the fellowship of workers in a given country, then you have a demonic nation, a nation whose government leaves no room for individual conscience and obedience to a higher Moral Law.

The Covenant Nation

In addition to the two kinds of nations just mentioned, there is a third type, which, for want of a better term, we shall call the "covenant nation."

A "covenant nation" is one which recognizes its dependence upon God and its responsibility toward God. In a "covenant nation" public institutions and official thinking reflect a faith in the existence and the importance of divine providence.

America Is Such a "Covenant Nation"

The term "covenant" has an honorable history, dating from Bible days, when Israel was described as a covenant nation, a people that stood in a distinctive relationship to God. We use it today of nations which in their official utterances express a dependence upon God and a recognition of the need of His benediction. In that sense we use the term "covenant nation" of America.

England's "Covenant Relationship" Is Expressed by a State Church

Some nations express their covenant relationship by a State church. The Archbishop of Canterbury once said that the Church of England is "His Majesty's government at prayer." That is a way of describing the idea of a "covenant nation."

Section III. AMERICA AS A "COVENANT NATION"

There Is No State Church in America, But Free Churches

In our country we have no State church. Instead the churches are free. We have a measure of separation between church and state; and yet we have our own technique of expressing a relationship to God which permits us to classify our country as a "covenant nation."

America's Dependence Upon God Is Expressed in Thanksgiving Day Proclamations

It is not difficult to demonstrate that America officially recognizes its dependence on God. Every Thanksgiving Day, for example, the President of the United States calls upon the citizens of this country to repair to their respective houses of worship in order to give thanks to Almighty God for the blessings of the year just passed and to implore Him for His protection and benediction in the year to come.

Recognition of Religion on State Occasions

The sessions of our Congress are opened with prayer. That gives public recognition to God of a kind which you would not find in a secular nation or in a demonic nation. Our public officials take their oaths of office, normally, by placing their right hand on a Bible. As a matter of fact, each time the late President Franklin D. Roosevelt

was inaugurated as President of the United States, he placed his hand on a particular chapter of the Scriptures that happened to be a favorite of his, I Corinthians 13. When Franklin D. Roosevelt died in April of 1945 and Vice President Harry S. Truman took over as our Chief Executive, his first talk to Congress was based on the Scripture story of King Solomon praying for wisdom to rule his people justly.

The Words on Our Money

Perhaps the quickest test we can apply to our nation is to take, let's say, a quarter or a half dollar, those you have jingling in your pocket, and look at the inscriptions. Not only do you find there the words, "*E pluribus unum*," but also the other very significant phrase, "In God We Trust." Only a "covenant nation" would think of using a sentence of that kind on its public coins. Or take a look on the back of a dollar bill with its picture of the United States Seal. On the left-hand side of the picture you will see a Latin inscription consisting of two words, "*Annuit coeptis*." These two words mean, "He has prospered our beginnings." That "He" refers to God who was recognized and whose benedictions were appreciated by the people who planned, drafted, and finally accepted this Great Seal of the United States of America.

The Mayflower Compact

Throughout our history we have had this public acknowledgment of our interest in and responsibilities toward God. The very first document of our liberties, the Mayflower Compact, makes specific mention of the fact that the Pilgrim Fathers had come to these shores to found a colony "for the glory of God." The covenant they drew up began with these very significant words, "In the name of God, Amen."

The Faith of the Colonists

In 1765, John Adams expressed the faith of innumerable colonists when he said—

"I always consider the settlement of America with reverence and wonder, as the opening of a grand scheme and design in Providence for the illumination and emancipation of the slavish part of mankind all over the earth."

A little earlier, Jonathan Edwards had expressed the conviction of his people that Providence had singled out America as "the glorious renovator of the world."

The Declaration of Independence

The Declaration of Independence takes account of God's existence in the following five truths:

1. God is the Creator of all men;
2. Your rights and the rights of your fellow men are God-given;
3. As creatures of God, each of us is equal to the other in the sight of God; for that reason each of us is entitled to the equal protection of the laws of the land;
4. Government is not man's master, but his servant, chosen by man to protect the God-given rights of each individual;
5. The whole cause of freedom depends on divine providence.

The Development of the Original States and in the Western Expansion of Our Country

As our country grew from 13 original States and expanded westward, the people took along their churches to their new communities. This is very significant about the development of the United States as a nation. There was no particular compulsion about the establishment of churches by the people who moved westward. They were free to ignore the church. Nevertheless, in a great number of the new settlements, houses of worship were among the first buildings to be erected. In other words, our technique for stating our covenant relationship differs from those countries which have State churches; for even with separation of the church from the State, religion and morality have helped to shape our public life.

The Role Religion and Morality Have Played in Shaping Our National Life

This was in keeping with the spirit expressed in the words of the Northwest Ordinance, another of our freedom documents: "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." This is an official statement of the spirit which motivated many of the early settlers. Those people took along their religion; they built churches wherever they went. This accounts for the fact that in our history there has lived through all these years a kind of idealism which is derived from religious truths. This has done much to keep us a covenant nation. After all, what is said publicly and officially by our elected representative is guided by what people are thinking and doing in local communities.

The Religious Foundations of Democracy

Within recent years we have been reminded of this fact officially in President Roosevelt's message to Congress on the State of the Union,

January 1939, in which he emphasized the religious sources of our way of life as a nation. This report pointed out in detail how much our democracy owes to the preservation of religious truth in American life.

The Protection and Honor Given To Religion By Our Civil Laws

These statements bear out the contention that the United States is a "covenant nation." If we needed further evidence, we should point to such everyday facts as that a good part of the property controlled by the churches of the United States is not taxed, that marriages solemnized by clergymen are honored by the State, and that in every section of the United States laws exist to assure quiet and protection during hours of church services.

We Are Truly a "Covenant Nation"

Therefore, in answer to the question, What kind of nation are we? the answer is: We are a "covenant nation," one that publicly acknowledges the existence of God and its responsibilities toward Him. We are not just any kind of nation. Our country has certain moral and religious features which permit us to classify it as a "covenant nation," and in view of which we sing—

"Our fathers' God, to Thee,
Author of liberty,
To Thee we sing.
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King."

CHAPTER 4

THE NEED FOR WHOLESOME THINKING

Scope

This instruction discusses the effect of thought-life on our personal and national welfare.

Objectives

The objectives of this instruction are to persuade men—

That the nature of their thinking is of great consequence to their growth as citizens.

That the time has come to be busy with thoughts that are worthwhile.

What We Think Reveals What We Are

“A penny for your thoughts!” we sometimes say to the man we’ve caught in the act of daydreaming or thinking. This sounds as though a headful of thoughts were worth no more than a handful of peanuts. Experience and observation, however, reveal that a thought is of more value than the cent you put into a slot to get 13½ peanuts. In fact, an Old Testament proverb goes so far as to say—“As a man thinketh in his heart, so is he” (Proverbs 23:7).

Our Thoughts Exert Great Influence on Our Development

You have heard it said, “Tell me who your friends are, and I’ll tell you what you are.” We can change the saying a little and have it say, “Tell me what your thoughts are, and I’ll tell you what you are.” Our thoughts are our nearest neighbors. Night and day we sit face to face with them. As a result, their influence on us is very great. They can make or break us.

The Shape, Size, and Color of Thought Will Be Discussed

It will be worth our while, therefore, to give some attention to this matter of our thinking. In doing so, we want to guide our discussion by the use of three headings; namely, the *shape*, the *size*, and the *color* of your thought.

Section I. THE SHAPE OF YOUR THOUGHT

Our Thoughts Must Have Shape and Substance

When we use the expression, "the shape of your thought," we mean to suggest that there ought to be some substance to what goes on in your mind. We know men, and you know men, whose thoughts are no more than ghosts, flitting from one tombstone to another over graves where lie buried some facts and truths learned in the long ago, at home or in school.

Ideas Are the Substance of Thought

Thoughts with bodies, as it were, are sometimes called *ideas*. Now, ideas can take hold of men's minds and hearts. They can fill men's lives and inspire them to useful living. They are not ghosts.

Newton First Had the Idea of the Law of Gravitation Before He Discovered It

Somebody once asked Isaac Newton how he discovered the law of gravitation. He replied, "By thinking about it all the time." Thousands of people before and after Newton have watched apples drop from trees; but for Newton falling fruit furnished the clue to a problem, to an idea, with which he had busied himself for a long time.

Edison's Idea of Incandescent Lighting Preceded His Discovery by Ten Years

Let us take the example of another man with ideas. In this instance we are thinking of the great American inventor, Thomas Edison. Edison learned the fundamentals of electricity as a very young man. From what he had observed he believed it ought to be possible to develop an electric light that could eventually replace the lamps and candles which people were using in his day. He worked with this idea for almost 10 years, spending more than \$40,000 on fruitless experiments, until finally he succeeded in developing an incandescent lamp that would burn for over 40 hours. That invention of Edison's was the grandfather of our electric-light bulbs and the great-grandfather of our fluorescent lamps. The products of Thomas Edison's idea are all around us today. They brighten the lives of all of us.

Ideas Move Civilization Onward

Ideas not only fill men's lives for the moment; as a rule, they carry over into the future. They refuse to be buried; they live on from generation to generation. In fact, our civilization is, to a large extent,

the creation of ideas—102 big ideas, by one count—which have lived on from year to year, taking hold of individual people, moving them to action, and directing them in their effort and life.

Some Colleges Devote the Entire Curriculum To the Study of Great Ideas

So vital are many of these thoughts that we have a few colleges in America where you spend a full 4 years in studying the world's leading thoughts as they are found in about a hundred of the best books of the world. This is done on the principle that men with a knowledge and an appreciation of the ideas which make our way of life what it is will make intelligent and useful citizens. The graduates of such courses are men who have been introduced to the world's finest ideas. It is expected that men and women so trained will carry on our tradition, aware of their own responsibility to preserve the thoughts that have shaped our destinies.

World Peace Is a Significant Idea In Our Way of Life

One of the significant ideas in our way of life is the hope of world peace. During and after World War I, President Woodrow Wilson was possessed of this thought and suggested a League of Nations to put that idea to work. The League failed to keep the peace, to be sure; World War II broke out with even greater fury and destruction than its predecessor. However, once more an American President, Franklin D. Roosevelt, took up the idea of universal peace and worked for the creation of the United Nations to accomplish this particular end.

Peace Is Primarily a Problem of Men's Thoughts

We are not yet in a position to see how the idea will work itself out this time. Nevertheless, we have all become sure of the fact that peace and war are primarily problems of men's hearts and minds. We have all come to the conviction that, unless the haunting ghosts of greed and hatred can be buried for good, peace will not prevail.

The United Nations Assembly Says That Peace Is Dependent on Changed Minds

The United Nations themselves have consistently emphasized that the thought of peace will not be given a chance to go to work unless men's hearts and minds are changed. This means that we cannot hope for real peace until mankind's thinking in this area develops a definite shape for good. With this in mind the United Nations Assembly created what is known as UNESCO (United Nations Educa-

tional, Scientific and Cultural Organization) to wrestle with the problem of shaping the thoughts of men. The preamble to the constitution of UNESCO says very specifically—"Since wars begin in the *minds* of men, it is in the *minds* of men that the defenses of peace must be constructed."

The United Nations Assembly Has Organized UNESCO To Work To That End

At the opening sessions of UNESCO at Paris in 1946, Assistant Secretary of State William Benton, the chairman of the American delegation, pointed out the importance of the area where men's hearts and minds meet to give shape to their thinking, when he said, "UNESCO is both a symbol and an instrument of our determination to construct the defenses of peace in the *minds and hearts* of men."

We Ought To Think Through the Question of What We Are

On the basis of all these considerations we repeat the suggestion made at the beginning of this section; namely, that there ought to be some shape to your thought. It is time that we bury our emotional "spooks." We ought to get busy sizing up the things you and I represent, thinking them through and coming up with some convictions that have shape and substance. We say this—and this leads us over into our second major point—because a man's character can often be measured best by the size of the thing he will rise to defend.

Section II. THE SIZE OF YOUR THOUGHT

A Man Is As Big As His Thoughts

There are little thoughts, and there are big ones. The man who is busy with little ones will never develop into a big man. Men seldom rise above their thoughts; for "as a man thinketh in his heart, so is he."

The Size of Our Thinking Makes Us What We Are

If the size of your thinking is wine and women, you will have to stretch yourself considerably to reach up to the curb. If, on the other hand, you are concerned with some of the great concepts and ideas which move the world, the chances are that your character is of the kind that arouses respect. Filth and corruption in our thinking drags us down just as surely as a clean mind and heart make us dependable and useful citizens. In other words, we ourselves can be measured usually by the size of our thinking.

Freedom Is a Big Idea Which Has Inspired Men to Risk Their Lives for It

One of the big thoughts with which men have been occupied in all generations is that of freedom. This idea is of such size that men have again and again risked their lives and staked their fortunes on obtaining a measure of the freedom they have thought about.

This Big Idea Produced Some Big Men in Our Early National History

The founders of our Nation took up arms for the cause of freedom, convinced that few blessings are worth more than liberty. They thought about freedom; they talked about it; they acted for it. How the size of this idea affected the behavior of some of these men we can see, for instance, in the case of Charles Carroll, one of the signers of the Declaration of Independence.

One of These Men Was Charles Carroll of Carrollton

Sometime, when you get your next chance to examine a copy of the Declaration of Independence, look at Charles Carroll's signature, just below and to the left of John Hancock's bold hand. It reads: "Charles Carroll of Carrollton." Then remember that when Carroll's time came to sign the Declaration, John Hancock twitted him, saying, "There are so many Carrolls in Maryland, the English will never know who this one is; so you're safe." By way of reply Charles Carroll put down not only his own name but also that of his town, adding, "I don't want any mistake about this; there is only one Carrollton." He had the courage to do this because he had given much thought to the significance of freedom and was quite willing to sacrifice his great wealth and even his own life, if necessary, in the cause of liberty. Charles Carroll is a sample of what big thoughts can do to a man.

When a Great Thought Affects the Welfare of Others It Is Called an Ideal

When a great thought gets wrapped up in a project directly affecting the welfare of others, we sometimes refer to it as an ideal. A man of ideals is one who is driven forward by some great and good concept to give of his efforts for the benefit of others.

John Ledyard Was a Man With an Ideal

One such man was John Ledyard of Connecticut, who, despite his services to the Nation, has become an almost forgotten American. Ledyard was by nature a restless soul with a flare for adventure. He

went to England around the time our War of Independence began because someone had told him he had some rich relatives over there.

He Went on an Expedition to the Pacific Northwest

He did not find any rich uncles or aunts, however, but he did meet Captain Cook, who was just getting ready for a trip around the world. John Ledyard joined the expedition, during the course of which he saw the coasts of our Pacific Northwest.

He Visualized America Extending From the Atlantic to the Pacific

He had no sooner seen the Indians of the Northwest when the thought came to him that they were the same kind of natives which inhabited the opposite side of the continent. From this discovery there grew the great ambition, the ideal, of John Ledyard's life; namely, to work for the expansion of the eastern seaboard States until the American nation should reach from the Atlantic to the Pacific and extend its influence and commerce also across the wide Pacific.

He Was Unsuccessful in Getting People To Explore the Northwest

Ledyard tried to persuade Boston and New York merchants to undertake expeditions to explore and develop the American Northwest; but to no avail. They looked on him as a hare-brained adventurer, a man of fantastic schemes.

His Ideal Led Him to Siberia and Capture by Russia

However, Ledyard persisted in following his ideal. He went so far as to collect a little money in Europe to finance a journey he proposed to take across Russia in order to reach the Northwest through the back door, so to speak; once on this continent, he planned to proceed on foot from the Pacific to the Mississippi, exploring the possibilities of this vast unknown area as he went. He would probably have accomplished this feat, had he not been arrested in Siberia by Empress Catherine of Russia, who had her own ideas about who should develop the resources of the Pacific Northwest.

Ledyard Imparted His Enthusiasm for His Ideal to Thomas Jefferson

Ledyard did not personally succeed in his ambitious project. However, he imparted his own enthusiasm for the ideal of a great America to a man who was later in a position to contribute toward its achievement. This particular individual was Thomas Jefferson, whom John Ledyard met in Paris in his preparations for the trip through Russia.

Jefferson later became President and found himself able to purchase from Napoleon the whole vast area west of the Mississippi called the Louisiana Territory.

President Jefferson Sent Out Lewis and Clark

As President and Commander-in-Chief, Jefferson sent out a military expedition under Lewis and Clark to explore and catalog the resources of the Great Northwest, thus providing an impulse to the great migrations which eventually made the United States what it is today, a nation of 48 States, stretching from the Atlantic to the Pacific, and covering the area John Ledyard dreamed of as he worked for the westward expansion of the original American States.

Ledyard Pursued a Big Thought and It Became an Ideal

It was a big thought which filled John Ledyard's life. He pursued a great ideal, even though it was not accomplished in his lifetime. This dream of his filled him with a driving energy and a courage which we must admire to this day. An empty head would not have dared to undertake even a part of such an ambitious project for the development of our Nation.

The Ideals of Missionaries Have Civilized Headhunters

In speaking of men with ideals, we can hardly fail to mention the many missionaries of religion who have gone out in all generations to bring the light of life to the neglected parts of the world. They were and are men of high ideals, the result of whose work thousands of our servicemen saw during World War II; for, due to the courage of these missionaries, our troops found decent, civilized people instead of headhunters on many islands of the Pacific.

UNESCO Paid Tribute to the Achievements of Missionaries

The full extent of their achievement was noted in a study published by the United Nations Educational, Scientific and Cultural Organization in August of 1947. This particular booklet is called "Fundamental Education" and was written by experts, all of whom agree that, wholly due to the teaching of missionaries, the South Pacific Islands have, next to Europe and North America, the highest literacy rates in the world.

Missionaries Have Big Thoughts

It was the size of their thoughts which brought the missionaries to these lonely spots and kept them there year in and year out until, in less than a century, ignorant and idolatrous groups of men were raised to the level of our culture and way of life.

Repeat—Let Us Think Big Thoughts

In view of these facts we repeat the suggestion that, while you're thinking, you ought to occupy yourself with something that has size and worth. Otherwise we will turn out to be like the people described by the English poet, T. S. Eliot—

"We are the hollow men. We are the stuffed men.
Headpieces filled with straw."

A Great Threat to Our Nation Is Empty-Headedness

As a matter of fact, at the moment empty-headedness seems to be our greatest threat. One sensitive soul has described this particular danger in words that may well haunt us in years to come if the size of our thinking does not improve. These are the lines—

"Oh, my country,
It is NOTHING that we must fear; the thought of NOTHING:
The sound of NOTHING in our hearts like the hideous scream
Of fire-engines in the streets at midnight:
The belief in NOTHING."

When we are busy with NOTHING, we soon fall into a frame of mind which says—

"All's one in the end, republic, dictator;
We're the lowest common denominator."

Democracy Requires Big Thoughts

Such an attitude can quickly prove to be our own undoing and can spell the end of our way of life; for freedom and democracy require men who are able and willing to busy themselves with thoughts that have shape and size.

The Future of America Depends Upon the Size of Our Thinking

We face a choice today, you and I do. We have landed squarely in the middle of an age which will decide whether we shall continue to be the free citizens of a great republic or become the robot subjects of a mammoth anthill State. Our choice will be made good by what we do with our thinking; for it is our thoughts which will shape our individual destinies. For this reason the Moral Law stresses the fact that we ought to be concerned, above all, with the things of God. It says, "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with *all thy mind*."

If We Exclude God From Our Thinking, We Are Finished

When you and I exclude God from our thinking and our aspirations, we become, quite naturally, men without God. When the number of

such godless people becomes large, whole communities fall into ways of thinking which omit God and His law from their way of doing things. As soon as that happens, we shall find that we have moved quite far along the road which leads to a complete loss of our personal liberties. Without God we are no longer creatures of God in our convictions; instead we have become selfish animals for whom life has turned into one mad scramble of "dog eat dog."

This can happen here, in America, in fact, it will happen here unless we guard very carefully the area where our hearts and minds meet to make our thoughts what they are—either large or small!

Section III. THE COLOR OF YOUR THOUGHT

"Color" Refers to the Quality of Thinking

Now we must give some attention to the color of your thought. By the word "color" we refer to the quality of your thinking. We use the color white sometimes as a symbol of uprightness and purity, while we speak of thoughts which are ignoble and degrading as black thoughts. White is the color of right; black is that of wickedness and vice.

The Attitude of One's Heart Determines the Color of One's Thinking

The color of your thought is determined for the most part by the attitude of your heart. Both mind and heart play an almost equal part in the shape and size of your thinking; however, when it comes to color, it is the heart that plays the major role. Hence the Wise Man of Old taught his son to remember the words; "Keep thy heart with all diligence; for out of it are the issues of life." (Proverbs 4:23)

There Is Much Color-Blindness Today in Our Thinking

We shall do well to look to the color of our thought; for we are plagued today by an alarming color-blindness in the things that really matter. You need not take our word for that. We have other witnesses, including Paul Gallico, the journalist and short-story writer who teaches story-writing to university students during the summer months.

Paul Gallico Says Young People Seem Not To Know Right From Wrong

Not so long ago he asserted, on the basis of his contact with his students, that "the young people of today do not seem to know the

difference between right and wrong." He went on to state that he had no objection to student's stories which "portray a heel, a crook, or a cheat with intent to hold the mirror up to life." His misgivings arise when his students "come up with the story of a male louse or a sexually promiscuous lassie, and obviously do not know that these people are wrong people, and in their writing treat them as legitimate heroes or heroines." At that point he allows himself "a moment to wonder what kind of family the writer will create in the years to come."

A Dullness of Color in Our Thinking Leads to Tyranny

When there is no white and no black in our thinking, but only a dull gray, we have come a long way toward preparing the soil of our hearts and minds for a harvest of personal ill and social evil. As William Penn once put it, "Men will obey either God or tyrants." When morality has gone out of our thinking and out of our lives, we open the flood-gates to the rushing currents of personal and National disaster. We owe it to ourselves and to our country to keep our thinking wholesome and constructive. To keep our hearts clean is to make our arms strong.

CHAPTER 5

WHAT IS RIGHT?

Scope

This instruction deals with right and wrong, together with the sources of moral knowledge and the means of growing in the right.

Objectives

The objectives of this instruction are to inculcate the truths—
That there is a right and a wrong.
That we ought to grow in the right.

We All Have Rights

"What are you fighting for, soldier?" asked the officer as he turned to a man from Mississippi who had been taken prisoner in Pennsylvania during the War Between the States. "Fighting for our rights!" came the reply. "But what earthly rights of yours have I interfered with?" the major asked. "I don't know," said the Southerner honestly, after some thought. "None that I know of, Sir. But maybe I've got rights I haven't heard tell about; and, if so, I'm fighting for them, too."

The man from Mississippi had kept his ears open in his native State. He had heard a great deal about the rights he had, just as you and I have read and been told about many of our rights. It is good that in a free country like ours we hear and talk much about our rights; for "eternal vigilance is the price of liberty."

Section I. USES OF RIGHT

Rights Depend Upon Right

Today, however, we're going to drop the "s" off the word "rights" and discuss the same word without its plural ending. We shall take care of that at some other time. Our leading question now is "What is right?" Keeping in mind as we proceed that our *rights* are often based on *right*, and that we should, perhaps, not be in a position to use the plural of this word at all if it were not for its singular, *the right*.

There Is a Right and a Wrong

The first point we want to make is this, that there are some principles and policies which we call right and others which we call wrong.

To state it simply: There is a right; and there is a wrong about many things.

Two Times Two Are Four

When we multiply two times two, we do not get about four, or a little more than four. Two times two are four, no more, no less. That is the only right answer. All others are wrong. We can observe and test the answer for its rightness.

H₂O Always Makes Water

This kind of right we can also observe in other things. Two atoms of hydrogen combine with one of oxygen to make a molecule of water. It would be wrong to expect H₂O to make beer. Laboratory experiments show that this particular combination will always produce, not "three point two," but ordinary drinking water; all other statements and expectations are wrong.

There Is a Right Way to Drill

"Forward, march!" shouts the drill master. No man who has been in the Armed Forces more than 2 days would dream of starting with his right foot at these words. We all start on the left; and woe to the man who would try taking off with his right foot! The top kick would be "down his throat" in 2 seconds flat; for in this case the left foot is the right one.

Why is it right? Because it has been so decided by those who were first interested in getting order out of a collection of individuals such as we are. Just imagine what confusion would develop if some of us insisted that the right foot is just as good for starting to march as the left one. We should turn out to be a mob rather than a military formation.

There Is a Right Way to "Present-Arms"

We can make much the same point in the case of other commands. It is possible to hold a rifle at "Present-Arms" with your right hand on the stock, the left hand holding the butt. However, if you try it this way the next time you hear the order given, someone will be sure to remind you in no uncertain terms that you are wrong. Left is over right in this case. Again, this is one of the "rights" that has been decided for us in the interest of order and for the good of all of us as we work together:

There Is a Right Way to Fly a Plane

Or take the case of a plane coming in for a landing. It will circle to the left until it gets a signal from the tower to come in. Going

around to the left is right in this case. This, too, has been settled for us in the interest of order and safety.

In these various matters, then, there is a right, and there is a wrong. Left is right, and right is wrong. This may sound like double-talk, but it is not. It is one way of saying that there is a right and that there is a wrong in the way we do these things.

The Right of the Rule-Book

The question of right and wrong comes up also in the playing of games. We even go one step further in this instance. We appoint umpires to call the right and the wrong in most games that we play.

It Is Wrong to "Dribble" in Volleyball

Suppose for a moment that you were playing volleyball. In one of the plays the ball touches you twice before another man gets to it. The umpire will at once call it "dribbling." Your point will not count even though you make the most beautiful return across the net. The ball is "dead" after you have touched it the second time.

Why is it "dead"? Because it is so written in the rule-book. When we start playing the game, we put ourselves under the authority of the official rules for the orderly progress of the game. Furthermore, we appoint an umpire to keep an eye on us and call the wrong plays. Says the rule-book—

"The umpire shall make decisions regarding crossing of the center line below the net . . . call contact at the net, call double contact in handling the ball, call the attention of the referee to violations involving unsportsmanlike conduct, and assist the referee in any matter which may be requested by the referee."

Indoor Baseball Has Definite Rules

Again, try leading off second base in a game of indoor baseball before the pitcher throws the ball. The umpire will call you "out" for something the rule-book says you may not do. Here, too, the rule-book tells us what is right and what is wrong.

The Right of Directions

We have another kind of right. This we may call the right of directions.

One Must Follow Right Directions in Caring for a Car

To understand what we mean, let's say that you have just bought a new car. If it is complete, you will have received a little book with the car, telling you how to run it and how to take care of it.

In the book you will find a great number of directions on the right way of braking, clutching, greasing, etc.

Let us suppose that you ignored these directions and started to drive the car at 50 miles an hour right from the start. Just to show your independence, let us say that you did not add oil and did not have the car greased as the directions prescribe. You would soon have a wreck on your hands, because that is the wrong way to handle a car.

One Must Follow Road Signs When Driving

We may look at the right of directions from another angle. Just for the sake of illustration, we shall say that we are driving that new car of yours to Chicago. Along the highway we notice road-markers telling us what direction we ought to be going to reach Chicago. These signs keep us going in the right direction. Only a fool would say to himself, "I don't care in what direction the signs point, I'm going this way." Any man with an ounce of sense knows that there is a right and a wrong of direction, and that it is best to be going right.

The Right of Morality

Last of all, we come to the most important kind of right. We shall call this the right of morality. It is a right that covers our whole life and the way we lead it. It has to do with what we make of ourselves.

In one way, this right is much like the right of the directions which come with that new car of yours. It is a right contained in a set of principles which are intended to guide us through life.

The Best-Known Rules for Living Are the Ten Commandments

The best-known of these rules we call the Ten Commandments. They read quite simply; but, if you apply yourself to them seriously you will discover that, although there are just 10 of them, they cover most of the serious problems of life. Beginning with the attitude we should be showing toward God, they go on to describe the relationship we ought to have with other people.

Version I

I am the Lord, thy God—

1. Thou shalt have no other gods but me;
2. Thou shalt not make to thyself any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them; nor serve them . . . ;
3. Thou shalt not take the Name of the Lord, thy God, in vain;
4. Remember the Sabbath day to keep it holy;

5. Honor thy father and thy mother; that thy days may be long upon the land which the Lord, thy God, giveth thee;
6. Thou shalt not kill;
7. Thou shalt not commit adultery;
8. Thou shalt not steal;
9. Thou shalt not bear false witness against thy neighbor;
10. Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Version II

I am the Lord, thy God—

1. Thou shalt not have strange gods before me;
2. Thou shalt not take the Name of the Lord, thy God, in vain;
3. Remember thou to keep holy the Sabbath day;
4. Honor thy father and thy mother;
5. Thou shalt not kill;
6. Thou shalt not commit adultery;
7. Thou shalt not steal;
8. Thou shalt not bear false witness against thy neighbor;
9. Thou shalt not covet thy neighbor's wife;
10. Thou shalt not covet thy neighbor's goods.

Version III

I am the Lord, thy God—

1. Thou shalt have no other gods before me;
2. Thou shalt not take the Name of the Lord, thy God, in vain;
3. Thou shalt sanctify the holy day;
4. Thou shalt honor thy father and thy mother, that it may be well with thee and thou mayest live long on the earth;
5. Thou shalt not kill;
6. Thou shalt not commit adultery;
7. Thou shalt not steal;
8. Thou shalt not bear false witness against thy neighbor;
9. Thou shalt not covet thy neighbor's house;
10. Thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his cattle, nor anything that is thy neighbor's.

All the Versions of the Commandments Agree in Meaning

If you will analyze these three wordings of the Ten Commandments, you will notice that the only real difference is in their order. Their meaning is pretty much the same, and in their significance they form the basic rules for life and behavior. You must admit that they are a

big order—so big, as a matter of fact, that no one has yet succeeded in keeping them perfectly.

Game of Living Is "Called" by an Umpire

In another way, this right of morality which we have been talking about works like the right of the rule-book, written to tell us how volleyball or football ought to be played. In this case, too, we have an umpire, called conscience.

The Umpire Is Our Conscience

Unless you have ignored or contradicted this umpire so often that you have silenced him, your conscience will make you quite uncomfortable for doing the thing that is not right. That's its job; and it reacts pretty well along the lines indicated by the Ten Commandments. We don't have to go into this matter much farther here and now; for we have lived with ourselves long enough to have felt this umpire at work in us, calling decisions on what we do or fail to do.

Moral Rules Give Answers to Life's Problems

In still another sense, the moral rules of life are like the two times two of the multiplication table. You use them for getting answers to life's problems. This is not a matter of going to an adding machine but of asking yourself, "Does this action of mine match the requirements and directions of the Moral Law?"

Section II. TESTING FOR THE RIGHT

The Right Moral Choice Is Not Always Easy to Decide

Of course, it is not always easy to decide in a given situation what is the right course of action. Life is much more complicated than a grocery bill to which you apply the rule of two times two.

It Was Difficult to Decide to Drop the Atom Bomb

Think of the small group of men who had to decide whether or not to use the first atomic bomb. Some of these people thought it would be morally wrong to begin this new kind of destruction; others felt it would save thousands of American lives and should be used. Finally, the President of the United States made the decision to release the "black fury" over Hiroshima and Nagasaki. Like many other problems, the choice was not between white and black; much of it lay in the area of gray. It was a question of deciding for the side that seemed to be less black.

One Can Use Tests in Deciding Between Right and Wrong

Sometimes in our own living we meet the question of deciding for the side that seems to be less black than the other. For that reason we suggest a few tests that sometimes can be used in helping to make up your mind what is right and what is wrong.

The First Test Is the Light of Publicity

This test requires that you ask yourself, "Would I want to be seen doing this?" Imagine a man with a flash-bulb camera near you, ready to take a picture. Would you want others to have a picture of what you are doing at the moment? Or is it something you would be ashamed of?

Movies of a Theft Reveal Its Evil Nature

Some years ago, during the days of sugar and meat shortages, the supply officer of one of our western installations discovered that the sugar and meat in his warehouse were disappearing much more quickly than the needs of the installation seemed to require. The matter became so serious that FBI men were called in to help crack the case. They came and set up cameras with telescopic lenses in nearby quarters where men slept and took pictures of everybody that entered and left the warehouse. After a few weeks the guilty people were called in to look at movies of themselves. As you might expect, when they saw themselves on the screen carrying sugar and beefsteaks out of the warehouse, they were thoroughly ashamed of themselves. They admitted that what they had done was wrong.

If they had asked themselves before the deed, "How would this look on a picture?" they would have spared themselves much shame and a stiff sentence for defrauding the Government. Instead, they probably said, "Everybody is doing it. Why shouldn't I?" They excused themselves for taking things from public supplies which they never would have taken from individuals. When they saw themselves in the movies slipping out of the back door with a package they were trying to hide, the act did not look so much like a smart fellow making the most of his privileges as it looked like plain stealing.

Evil Hates the Light

Evils like that are fond of secrecy. They thrive in darkness and hate the light. That's why the thought of publicity can sometimes check a wrong before it is done. At any rate, it will never do us any harm to ask ourselves, "How would this look out in the open?"

The Second Is the "Long-Look" Test

Another test that may help us occasionally to choose the right from the wrong is the "long-look" test. It consists of asking yourself, "What does this action mean in the long run? How does it affect me and others for the next year, or when I think back on it 20 years from now?"

Washington Used the "Long-Look" Test

Let us take an example. Just after the United States had won their independence from Great Britain, they faced a great many difficulties. They suffered most from the lack of a central government strong enough to handle the problems that confront any new nation. In these difficulties an officer suggested to his former Commander-in-Chief, General Washington, that he set himself up as a military dictator to establish the necessary authority.

To many Americans the advice seemed acceptable. It looked like a real solution, and the easiest one at that. But Washington took a long look over the years to come and decided that it would neither be right nor good to use his position in this way. He remembered what had happened to other governments of this kind and was determined that he would not use this easy short-cut to a solution of the problem.

The "Long-Look" Test Considers Consequences

We can use this "long-look" test in the same way for our private lives by asking ourselves, "What are the long-range results of what I am doing, or intending to do?"

The Third Is the Test of Experience

Let us take up another test for the right. It is called the test of experience.

Some men understand this test to mean that the only way you can tell whether a thing is right or wrong is to try it and watch for the results. They recommend, as it were, that you take your new car, ignore all directions, run it at 50 miles an hour even for the first thousand miles and don't trouble to add oil and have it greased. Naturally, such a test will soon show how quickly you can wreck a good car.

Moral Mistakes Are Costly

Now, of course, that's a rather expensive way of learning. Add to this the fact that you can't make good some of the things you do with your life so easily as you can buy a new car. The drunk who

has ruined his health cannot turn the clock of his life back. He has to live with the results of his experience. You can never make right the girl you have wronged, nor can you ever get the spot out of your own character. In other words, if each one of us wanted to use the experience test in this way, it would prove rather expensive in terms of life and character.

We Can Learn from the Experiences of Others

This, however, is not what we mean by the experience test. We have in mind rather the fact that experience of others is on record for our benefit. From these experiences we ourselves can learn much about right and wrong. The record reveals clearly that the wrong use of sex brings with it a long series of wrongs. Furthermore, the case studies of drunkards show the results of too much drinking. We can profit from their experiences without bringing the evils down upon ourselves.

Section III. GROWING IN THE RIGHT

The Ten Commandments Start Us Out Right

If we are seriously interested in learning more about right and wrong in order to grow in the right, we can, first of all, imitate the driver of a new car. We can read closely the moral directions given in the Ten Commandments and attempt to apply them to our living.

They Sharpen Our Consciences

We shall soon find "the umpire" calling louder decisions. Our consciences will be sharpened. Furthermore, we'll be shocked to see how many smudge-spots there are in our lives.

Reading the Lives of Great Men Can Assist Us in Growing Morally

However, before we conclude, we do want to speak of another means of growing in the right. It is a method suggested by the best authorities on morality and consists of reading and studying the lives of the world's great men. No method is more practical than this one, because it puts you in contact with people of flesh and blood like you and me. In reading the lives of others we can observe how they met the various difficulties they faced in the light of their moral outlook.

The Life of Daniel Is a Source of Inspiration

To clarify this point, let us take just one example. We shall take it from the Bible. It is the life of Daniel.

Daniel was a brilliant young man, with brains and character. Several times he was honored by the king. Finally he was made the president of a large part of an empire in a section of the world where he had come as a captive and a stranger. Naturally, others were jealous of this foreigner going so far. So envious did they become that they determined to stop him.

In this instance, the plotters chose to compromise Daniel in his religion. They knew that three times a day Daniel could be found at a certain window in his room, looking toward Jerusalem, praying. His enemies worked very slowly and carefully persuading the king to proclaim a law that all of his subjects should pray only to images of the royal person. The king was easily flattered into issuing such an order.

Then the enemies of Daniel spied on him to see whether Daniel would obey the king's order or continue to pray to the true God. Daniel could not be frightened out of his convictions, not even by a royal command. His actions were reported at once to the king, who then realized how he had been trapped into proceeding against his most trusted counselor; but the law had been passed, and Daniel was thrown into the den of lions.

Daniel is an example of a man who knew the right, lived with it, and had the courage to see it through. The record of his life and of his behavior has been an inspiration to countless thousands of young men. Daniel knew what was right! Do we?

CHAPTER 6

THE COMPLETE PERSON

Scope

This instruction delineates the individual as a person.

Objectives

The objectives of this instruction are to remind men—

That it is essential to understand what is the complete person.

That a full life can be developed only when the complete person is understood.

What and Who Are You?

After the end of World War II, Brig. Gen. Elliot D. Cooke wrote a book on psychiatry at the fox-hole level and called it, *All But Me and Thee*. He derived this title from the story of the Quaker who said to his wife one day, "Sarah, methinks all the world is going crazy—all but me and thee; and sometimes methinks thee is a bit touched, too."

The words "thee" and "thou" sound strange in our ears. They are old English words meaning *you*, and nobody else. We still use these expressions in such sentences as, "*Thou* shalt have no other gods before me." "Thou" means you, not the fellow next to you, nor behind you, nor in front of you, but *you*!

Now, what are *you*? Most of us know how a carburetor works or how a radio brings us a program from Hollywood. Strangely enough, however, very often we do not know much about ourselves. Today we want to find out a little more about ourselves, about each of us here, in the light of religion and morality.

We want to do this because religion is a matter of concern to *you* in the service of our country. Our leading question today is, What are you? We don't want your name and serial number just now. We do, however, want to learn what and who you really are. We shall soon see that you are more than a body, that you also have a mysterious something called a soul.

Section I. YOUR BODY

You Have a Body

There is no need to call your attention to the fact that you have a body. That is rather obvious. We can all see it.

The Chemist Says It Is Worth \$1.76

Somebody sat down some 25 years ago and figured out that after a good going-over by a blow-torch, you or I would amount to enough fat for seven bars of soap, enough iron for a six-penny nail, enough zinc to white-wash a chicken coop, enough sulphur to rid a dog of fleas, and enough phosphorus to make two dozen matches. This particular expert looked up the standard prices for the items mentioned, added them up and arrived at a list price of 98 cents. That was before prices went up, however. Now your body, chemically speaking, would be worth around \$1.76 on that basis—that is \$1.76 without tax!

It May Be \$31.46

Some other laboratory experiments conducted at Northwestern University a few years ago, however, suggested the old estimates may have been all wrong, that the human body is actually worth \$31.46. But even in that case, as far as the materials are concerned which make our bodies what they are, they are worth less than a good bicycle, at current prices. That's what chemists say.

Your Body Can Be a Temple

But chemistry does not tell us the whole story. Religion says your body can be a *temple*. You have been around long enough to know that a temple is a sacred place. In countries like Japan, China, and India, people take off their shoes when they go into a temple. They do not want the holy place to get dirty from the mud and dust of the streets.

It Is To Be Treated as a Sacred Place

When, therefore, religion speaks of your body as a temple, it means to say that it is of more value than you can put down in figures, and that it is something which ought to be kept clean from all the filth and dirt of the street and gutter. Your body is to be treated as a sacred place.

Thus You Are More Than a Body

In other words, you are more than a spinal column, a tuft of hair, dangling limbs and a few glands. There is more to us than that, because there is in the body something which makes me what I am and you what you are. As good a word as any for this most important part of us is the term "soul."

Section II. YOUR SOUL

You Have a Soul

The human soul is a very complicated sort of thing, as you know from living with yourself so long. It has a way of springing its own surprises. Perhaps we can get at it better by trying to find out what parts there are to your soul.

The Soul Has Four Faculties—To Know, To Feel, To Will, To Believe

Of course, we can not think of the soul as being like a machine. We can't say as we do of a car, "Here is where the ignition system quits and the pistons begin." We can't divide the soul into airtight little rooms. But we can say that there are four things we can do by means of our souls. We can *know*; we can *feel*; we can *will*; and we can *believe*. These are separate faculties of that part of us we call the soul.

We Know What We Have Seen

What is this part of us by which we can learn something? For instance, we know that two times two is four. We know most of the different types of airplanes. Most of us can tell the difference between a Ford and a Cadillac. We have seen these things; and so we know.

What We Have Been Told

We know some other things, too. We know that the world is round. But very few of us have ever really been around it to see whether it is or not. We know it, nevertheless, because others have given us this information. You and I can learn this from books. In that way we can say with confidence, "I know."

The Highest Knowledge Is To Know God

What, do you suppose, is the highest and best thing in life to know? To know the multiplication table helps us in our daily problems. To know a second language helps us when we get to a country where that language is spoken. Knowing how a car works helps us to get on our way when it breaks down. But is that the greatest good one can know? We dare say that there is something better to know than all this. The finest use for this part of the soul is to know God, our Creator.

Remembering Is a Part of Knowing

You can also remember. That is part of this business called knowing. We remember what our friends look like. We remember the good turn that someone did for us. A man's memory is one of his greatest gifts. Someone once said, "Memory helps us to have roses in December."

How can you best use this part of the soul? Here is a suggestion: "Remember now thy Creator in the days of thy youth." To remember God and His mighty acts is certainly the highest use to which memory can be put.

Conscience Lets You Know When Something Is Wrong

Then you have something that is called conscience. It is that little voice which tells us that it is wrong to take something out of somebody else's locker. It works almost like a compass. As soon as you get off the beam, the hand tells you that you are not going north, but, maybe, due west. George Washington once called this little voice a "little spark of heaven's fire." Conscience has been put on the inside of us as a guide or compass in matters that are right and wrong.

Conscience works very much like the white mice submarine crews used to take along when they went to sea. As soon as these mice smelled some poisonous fumes, they would begin to squeak. They served as an alarm in this way. Your conscience works like that, too. It will let you know when something is wrong. Hence the advice, "Let your conscience be your guide." Conscience is part of your faculty of knowing.

Feelings Are Called Emotions

When you get pushed around, you get peeved. You don't feel right about it. When people rub you the wrong way, you don't like it a bit. Some other time you may be sitting with your friends around a cozy fireplace at home; somehow it makes you feel good to be there. There you have another one of the emotions, as we sometimes call that part of your soul which feels.

A Great Faith Keeps Your Emotions in Line

These emotions of ours can be dangerous. They sometimes like to turn against us as a fifth column. Unless we have some highly developed central conviction in our lives, which keeps our reactions organized, we may be no more than a bundle of feelings. However, if we have some great faith with which to keep our emotions in line, what we feel can be of great help in developing our personalities. Without this part of us which can say, "I feel," life would be a rather cold existence.

We might as well be an adding machine or some kind of mechanical robot.

Morally speaking, the attitude you have toward God and your fellowmen also involves your feelings. What feeling do you have about them? Religion often uses the word "love," or "charity," about this matter. That's a feeling, for the most part, although not entirely. It takes in also something else inside of you which can say, "I will!"

Your Will Is Your Driving Power

You have heard people say they have made up their minds. They have decided. It is their will that makes them say so. What they know and feel has helped them to come to a conclusion; but the driving power is their will.

One man has a will to succeed; the other wants to be as comfortable as he can make himself; and the third man just wants to play around. The difference in each man is in that part of him which makes up his mind, which gets him to say, "I will."

There Are Conflicts Within Ourselves

Here is where our souls are the battlefields of a great civil war, which leaves us no rest. In our honest moments we cry out—

"Within my earthly temple, there's a crowd;
There's one of us that's humble, and one that's proud;
There's one that's broken-hearted for his sins
And one who unrepentant sits and grins.
There's one who loves his neighbor as himself;
And one who cares for naught but fame and self.
From much corroding care I should be free,
If once I could decide which one is me."

Conflicts Between Our Wills and the Will of God

That little verse gets you right down to the real trouble on the inside of us. What do you suppose is meant when we are taught to pray, "Thy will be done on earth as it is in heaven"?

Religion Helps to Resolve the Conflict

Doesn't this mean that the important thing in our life is that *we* do what *God* wills? It is strange that in this whole wide world of ours God's will is done everywhere, except by you and me. The stars follow their courses as He directs. The sun rises according to His arrangements; and it sets in the same way. So clear is His will. But when it comes to you and me, we often get into our own way. We insist, "This is what *I* want; this is what *I* will do." Religion is

intended to get us over our own big "I" and to help us to see that what really matters is our wanting what God wills.

Human Nature Is Out of Shape

But you see how far removed we often are from doing God's will. We often get into our own way, stumbling all over ourselves. There is nothing queer about *you*, when you realize this. It isn't because as a child you were scared "by a mouse while reading a sex book in a dark closet during a thunderstorm." It is human nature that is queer and out of shape, not you especially. There is something wrong on the inside of all of us.

Human Nature Is Powerless

You are like a man in a deep well. You know you ought not to be there, and you know too, if you have lived long enough with yourself, that you can't get out by yourself.

Someone once said, to change the figure of speech, that we are all like a watch whose mainspring is broken. We've got the works but we don't go. Two things have to be done to get such a watch running. First you must get a new mainspring from somewhere. Then you must put it inside the watch. The mainspring is the motor that makes it go, the way a motor makes a car go.

Religion Gives You Power

That's why religion talks about remaking people. It means getting a motor so you can "go." To be a fully developed personality you will have to get religion to put this motor in for you. Your church is the garage where that can be done. In the Armed Forces the garage is the chapel. Your chaplain can help you especially in the part of you where you say, "I will."

Everyone Believes Something

Every man believes something—even the man who says he does not believe in God. He believes just that. That denial is itself an assertion of belief. It is hard to imagine a man who does not believe anything. In fact, there is no such person.

Faith Is the Highest Faculty of the Soul

The ability to believe is the highest faculty of your soul. Most people believe that there is a life hereafter. They do not *know* it; they have not *seen* it; they have not *felt* it; but yet they *believe* it.

What You Believe Is Important to You and Your Country

Surely no one will ever again say, "It doesn't matter what a person believes as long as he is sincere." The Nazis in Germany believed with all their heart and with ever so great sincerity that they were the "master race." Just because they believed this so sincerely they were so hard to beat. The man who believes the Nazi doctrine of soil and race acts differently from the one who believes in individual freedom and justice, as we do. The Communists believe with all their heart that the only road to world peace is by a world revolution of the masses. That is one reason they behave as they do. That is why they are so hard to get along with. They have shown us that it does matter what you believe. It matters for your country, and not only for yourself, what happens to this faculty of your soul.

Belief Finds Its Highest Development When It is Faith in the God of the Bible

This believing faculty, as we call it, finds its highest development when it believes in God. This is what the first of the Ten Commandments, "Thou shalt have no other gods before Me," means. This is what made Columbus and his crew sing a hymn of praise to God when they landed in this new world and planted the Cross for the first time on the soil of the Western Hemisphere. They believed in the God of the Bible.

The Bible Helped to Start Our Country Off in the Right Way

Do you know how large a part this Book played in getting our country off to a right start? Here are some words from Daniel Webster's Bunker Hill address:

"The Bible came with them (the colonists). And it is not to be doubted that to the free and universal reading of the Bible in that age men were much indebted for their own views of civil liberty. The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion of especial revelation from God; but it is also a book which teaches man his own individual responsibility, his own dignity, and his equality with his fellow man."

The "Complete Person" Will Go Places

From all of this you can see how important it is for you and me to know all about ourselves, to know what makes us "tick." You might ask yourself, What do I know and believe? When we have settled on that, we can go places. Then freedom will get its really vital meaning of "the opportunity to do what you ought to do." That will

keep the Humpty-Dumpty of our individual and national life from breaking into a thousand tiny fragments.

Our Faith Will Determine Our Own and Our Country's Future

Much of what will happen in the next few years will depend on just what you believe and what the fellow next to you, and the man behind you, and also the one in front of you, believes. It is going to make a big difference whether you and I do, or do not, take seriously the words: "I am the Lord, thy God; *thou* shalt have no other gods before Me." The word "thou" points right at you and at me!

CHAPTER 7

CLEAN SPEECH

Scope

This instruction considers the effect of profanity and vulgarity on the character of the individual.

Objectives

The objectives of this instruction are to persuade men—
That foul language is a perversion of God's gift of speech.
That foul language is harmful to character.

The Faculty of Speech Is One of God's Greatest Gifts

One of the factors which distinguish man from the rest of visible creation is his ability to form words to communicate his ideas. The faculty of speech is one of God's greatest gifts to man. The man who said, "Monkeys don't talk because they don't want to be put to work earning man's living," was a cynic who had probably been disillusioned by the consequences of his own foolish talk.

The Value of the Gift of Speech Can Be Illustrated in Ancient Athens and in Modern America

When the freedom-loving Greeks of ancient Athens had defeated the Persian hosts, they sent a messenger to Sparta to bring the news to that city. He ran all the way and said just two words before he collapsed at the city-limits of that distant city; but from those two words the Spartans knew that the threat of invasion had been overcome. Toward the end of World War II it became possible for servicemen in Europe to call home by telephone. For the first time in months, sometimes years, they heard the voice and words of their wives and their children; and that was worth much more to them than the \$15.00 it cost to put through a 3-minute call. Both of these instances testify to the value of the faculty of speech.

This Gift Is to Be Used According to Moral Principles

Freedom of speech is one of the four basic human liberties. We who believe in freedom of speech do not want to see words used to deceive or to pervert truth. We want to keep for each man the opportunity to develop his faculty of speech for good, and not for evil. As an endowment from our Creator the ability to talk ought to be used according to the moral principles laid down by that same Creator for the guidance of us, His creatures.

Foul Language Perverts God's Gift

This means that in our private lives we, too, must refrain from abusing or debasing this gift of God. We are thinking in this connection of a very practical matter; namely, the question of keeping our speech *clean*. It is contrary to the rules of morality to indulge in foul language. Foul language is a perversion of God's gift to us.

Section I. SMUT AND PROFANITY

Citizenship Requires Rules and Training

We may use the picture of a team playing together to describe our working together here. When teamwork is good, we usually have the winning combination. When the citizens of a country work together without too much friction, the nation "clicks." In the case of a team it's the rules and training that make for playing well together; the same is true with citizenship. It requires rules and training. The coach will say, "There will be no smoking by any members of the team." He may not be particularly opposed to smoking as such, but he knows how nicotine affects the man who wants to play on the team. What cigarettes do to the wind of a football player, foul language does to the character of the citizen. It affects his moral staying-power. Both the football player who smokes and the individual who indulges in foul language have a tendency to develop into a handicap to others, who want to play the game with all their might.

The Two Kinds of Foul Language Are Vulgarities and Profanities

There are, speaking generally, two kinds of foul language. One type we call *smut* or *vulgarity*; the other is called *profanity*.

Vulgarity is filthy talk, the kind you find in racy magazines. It is the kind of talk you hear so often when men get together to talk, especially after "lights out." Almost always there is somebody in the group you live with who can think of nothing better to do than to pick up and pass on the latest garbage.

Smut is the language of the gutter. If we only had some way of handling filthy mouths as easily as we can close an open sewer! If someone else likes to wallow in that kind of filth, there is no reason why you have to. Your silence and your refusal to laugh at a dirty joke, or to pass it on, will be an effective protest.

Charlie Comiskey Refused to Listen to Vulgarities

The following story is told of Charlie Comiskey, the baseball manager after whom the Chicago ball park was named. Some veterans of

baseball put on a banquet for the "Old Roman." A number of public officials were invited, too. During the banquet one of these began to tell a dirty story. Charlie Comiskey jumped up at once to say—

"Gentlemen, we old-timers have enjoyed ourselves tonight. There has been laughter. There has been fun. Many stories have been told but all our stories have been clean. I ask you, Mr. Toastmaster, to give me just one minute to get out of this hall, and then the speaker can resume if he wants. If there are any of you men who want to follow me, come on."

The other baseball veterans shouted, "We're with you, Charlie!" The offending speaker apologized; and the banquet was resumed.

Profanity Dishonors the Name of God and Sacred Things

The second kind of foul language is called *profanity*. This is even more serious than the stench from an open sewer, because it drags the name of God down into the dirt. It consists of breaking the rule which says, "Thou shalt not take the name of the Lord, thy God, in vain."

There's the word "thou" again, putting the bead on you and me. It says that you and I should not take God's name *in vain*. This means that we ought not to use God's name carelessly or with malice.

All Names, Especially God's Name, Must Be Treated With Respect

You do not want anybody to take your name and push it around in the filth and dirt of the street. Or take the name of your girl friend! Let's say her name is Lucy. You do not want any loose talk about Lucy. You get angry when the fellows make fun of her, or worse yet, drag her name down into the gutter. You resent it. Her name is too precious. She means too much to you. In the same way, the Lord, our God, wants His name to be so precious in your thinking and in my thinking that we respect it as something sacred, as something to be used only when necessary.

This refers to all combinations of words which have the name of God in them. Certainly it also includes the name of Jesus Christ, the "name above all names." We are much too careless about these names of God. After all, He is the most important person we know. Why, then, should we kick His name around so carelessly, sprinkling our conversation with it? There is no percentage in it at all.

This Commandment was first given in writing to the Jewish people of old. So important did they consider this Commandment to be that even in their religious services, even in their Scripture reading, when they got to the Name of God, they put in another word. That is true to this day in Jewish services.

Section II. CURSING AND SWEARING

The Misuse of God's Name Includes Cursing

There are various ways of using God's name *in vain*. One sure way of using it that way is by cursing. Often we think of cursing and swearing as being the same thing. They are not. By cursing we mean calling God's name down on someone else, as in the expression, "God damn you!" Cursing is the expression of a wish that God use His power to harm someone or something else for crossing you up.

Carelessness Is No Excuse for Cursing

Now you say that you do not mean it that way, that the name of God slips out without your thinking. That is serious, indeed—to take the name of the Most Holy God and to speak it without thinking! This is almost as alarming as if you really meant the wish expressed by your curses.

Swearing a Solemn Oath Is Not Wrong

Swearing is something else again. It may not be wrong at all. There are times when it is not only necessary but proper to call on God as a Witness to the fact that what you are saying is "the truth, the whole truth, and nothing but the truth." If you are ever called to serve as a witness in court, you will be asked to put your hand on a copy of the Bible and swear to the truth of what you are going to say. In this country we do not know of any more serious and sacred way of impressing a person with the importance of what he is going to say than by putting his right hand on a copy of God's Word and asking him to swear that he will speak the truth. That is not using God's name in vain. There is nothing careless about that. After all, someone's welfare, possibly even someone's life, is at stake. Much will depend upon what you say.

On one occasion Moses, that great military leader and man of God, swore a solemn oath. This was at the time he had given the people of Israel God's law. He wanted to make sure that they understood the seriousness of this whole matter; and so he said, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing" (Deuteronomy 30:19).

Our Civil Law Punishes Perjury Severely

Our own civil law considers swearing a solemn oath so important that it severely punishes perjury; that is, saying something under oath which is not true. This is another way in which the importance of religion is recognized in our way of life. For what makes a man's oath so important? Is it not his religious conviction which teaches

him that when something is done "before God" it is a most sacred obligation to be truthful and upright?

Careless Swearing Hurts Us Morally

But when we swear carelessly we harm ourselves morally. These many "by God's" hurt, and expressions like "for Christ's sake." These are the phrases that work like slow poison in our character and affect our teamwork as citizens of this country.

Nothing Is Holy to the One Who Uses the Name of the Most Holy God Carelessly

You see, when we kick God's name around like that, there's nothing holy any more in life. If you take the holiest and most sacred of all names and use it in vain, what is going to hold your moral life in line from there on out? And see how it contradicts your words when you pray, "Hallowed (that is, holy) be Thy name!" When God's name is really holy (or hallowed) for us, it will not pass over our lips so carelessly as it often does now.

You may think it hard-boiled to be able to "swear like a trooper." In fact, there have always been people who imagine that you are not a full-fledged serviceman until you have learned to "cuss and swear." But as a matter of fact, there is little in the service that hurts people in their moral life more than just this business of using God's name in vain.

General Washington Issued an Order Against Profane Cursing and Swearing

That's why on one occasion General Washington issued a general order to all of his troops warning them against the harm of profanity. As you know, General Washington used his general orders to call the attention of his soldiers to very important things that needed to be straightened out. Thus when the Massachusetts men refused to fight in the same regiment with soldiers from New Jersey, he issued a general order, pointing out to the men that after all they were all in the same fight.

One day his attention was drawn to the fact that his troops were beginning to use God's name rather carelessly in their conversation. He decided to correct that at once. On July 6, 1776, he sent out this order, to be read to all troops:

"The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion; he hopes the officers will, by example as well as by influence, endeavor to check it,

and that both they and the men will reflect that we can have little hope of the blessing of heaven on our arms if we insult it by our impiety and folly; added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it."

There Is No Value of Any Kind in Profanity

Profanity is really a strange thing. There is no value in it; there is no advantage in using it. When you steal something, you at least have something for your trouble—while it lasts! But what good has ever come from cursing? No one has ever had anything to show for it; and besides it has always done a lot of harm to the moral "innards" of people.

Section III. GOD'S NAME AS A FRONT

Pretending To Be Religious Is Another Misuse of God's Name

There are other ways of using God's name in vain. There are people who use God as a front. They show off, parading as religious people, when they really are not. The Armed Forces have a way of getting off a good bit of such fake polish, to be sure. Nevertheless, there is a good bit of "fronting" among servicemen and servicewomen. Let's remember that God does not want His name to be used in vain like that. He wants His name to be used seriously and soberly.

Section IV. THE RIGHT USE OF GOD'S NAME

God's Name Is To Be Used Seriously and Soberly

And when is that? Every time we say, "Our Father, Who art in heaven," we are using His name, properly, and not in vain. He wants us to talk to Him in prayer. How could we talk to Him without using His name? Take the familiar prayer—

"Now I lay me down to sleep;
I pray Thee, Lord, my soul to keep;
If I should die before I wake,
I pray Thee, Lord, my soul to take."

In it the Lord's name occurs twice—but not in vain!

There is the story of a man who had a cancer of the tongue. The doctors told him they would have to remove his tongue to save his life. Before the operation got under way, the patient asked the doctors for just a moment to use his tongue for the last time to say, "Praised be the name of the Lord." Then the tongue was removed. The man

could talk no more. He had the right idea. His tongue and lips were used as long as they could be in the praise of God.

This tongue of ours has many possibilities, you know. It often causes more harm than all the rest of us put together. You may recall the statement of St. James that "the tongue is a fire, a world of iniquity." He goes on: "For every kind of beasts and birds, and of serpents and of things in the sea, is tamed and has been tamed of mankind. But the tongue can no man tame; it is an unruly evil, full of deadly poison." (James 3, 6-8.)

By cleaning up our language and by using God's name the right way we can make a more wholesome use of God's gift to us—the faculty of speech! We shall do so, too, if God's law means anything to us; for it says, "Thou shalt not take the name of the Lord, thy God, in vain." That is a moral regulation binding on all of us.

CHAPTER 8

WORSHIP IN LIFE

Scope

This instruction describes what worship can mean in the life of the individual citizen and soldier.

Objectives

This instruction seeks to persuade men—

That the worship of God is a requirement of moral living.

That such worship is an effective weapon in the fight against selfishness and self-centeredness.

Daily Prayer for Our Country at Valley Forge Suggests the Subject of Worship

Every noon prayers for the Nation are said in the Washington Memorial Chapel at Valley Forge. This custom is based on George Washington's own concern for the blessing of Almighty God on this country's welfare. An illuminated copy of his own prayer for the United States can be seen in this chapel. It reads—

"Almighty God, we make our earnest prayer that Thou wilt keep the United States in thy holy protection, that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government, and entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large.

"And finally that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, and without an humble imitation of whose example in these things, we can never hope to be a happy nation.

"Grant our supplications, we beseech Thee, through Jesus Christ our Lord. Amen." (*The Hymnal—Army and Navy*, page 33.)

Reference to this particular custom suggests a discussion of the whole matter of worship. What do we mean by the word itself? How does the practice of worship affect our living?

Section I. WHAT IS WORSHIP?

"Worship" Is a Short Form of "Worth-Ship"

The word "worship" itself is a short form for "worth-ship." It is a word we use to show how much we think of someone else. There was a time, for example, when a prince or a king might be addressed as "Your Worship," even as people today speak of the King of England as "His Majesty."

The Nation Honors Its Worthy Heroes

When a national hero such as General Eisenhower returns to this country from a successful campaign abroad, all of New York will turn out to do him honor with a rousing parade. In the Armed Forces a one-star general or admiral rates a single flourish from the trumpets; a five-star general or admiral is honored with five. That's a military way of expressing an honor due such people for the position they hold and the work they are doing.

Worship Is an Expression of the Worth We Ascribe to God

Now, when we do this in religion, acknowledging God's power, His goodness, grace and truth, we call it worshipping. In worship we give expression to the worth we put on God as our Heavenly Father. Worship is a kind of flourish to acknowledge the greatness of God in heaven.

Joseph Was Honored for His Worth to the People of Egypt

The meaning of the word "worship" can be seen in one of the most intriguing stories in the Bible. It is the record of Joseph, who was sold by his brothers to some slave-dealers, and who later became the prime minister of Egypt. Perhaps you will recall that when he became premier, an order went out from the Pharaoh that all the people along the streets over which Joseph would ride in his new chariot should "bow the knee." By this bowing of the knee, the people were to recognize the worth of this new ruler who had saved the country from starvation by his plan of storing grain during years of plenty and making it available in days of famine.

In Worship We Acknowledge the Worth of Our Heavenly Father and Our Own Unworthiness

Bowing the knee before God is what we mean by worshipping. In our worship, private and public, we the creatures, come into the

presence of One much greater than we, the Creator Himself. Strictly speaking, we have no right to be there—no more right than you and I have of barging into the office of the superior officer any time we feel like it. Nevertheless in the case of God, we are invited to do so. We can be sure of this because we have been taught to pray, “Our *Father*, who art in heaven.” “Father” is a family word; it doesn’t push us away to saluting distance as the words “superior officer” do. Your father at home does not want you to think that there is any gap between you and him. Just because he is your father, you should feel free to come to him at any time with anything you have on your mind.

When we come to our heavenly Father like that, in prayer, we are worshipping, coming to Him as His children but at the same time remembering that He is our Father *in heaven*, that He is far greater than we, that He is, in fact, almighty.

Section II. THE RULE ON WORSHIP

“Remember the Sabbath Day To Keep It Holy” Is a Basic Moral Rule

We can be very sure that God wants us to worship Him; for in the basic Moral Law, the Ten Commandments, there is one rule which says, “Remember the Sabbath day to keep it holy.”

One Day a Week Is To Be Kept Holy by Public Worship

You will ask, perhaps, “What has that to do with worship?” Let us look at these words closely; they speak of keeping the Sabbath holy. Now, how do you keep it holy? By staying “in the sack” till noon on Sundays? By reading the comic strips and then playing some ping-pong at the Service Club? Does that strike you as having anything to do with keeping a day *holy*?

You may say, “But the word *Sabbath* means rest; and the Sabbath day is a day of rest.” You are dead right! It means just that. But rest does not necessarily mean doing nothing at all. We know how the people who first received the Moral Law in writing arranged to observe this day of rest. They rested from their work to have an opportunity for public worship. They spent the greater part of each Sabbath in prayer and in hearing the Scriptures read and explained. That’s what they understood by keeping the Sabbath day *holy*. Since that time the rule has never been understood to mean anything else, except by men who do not care to look too closely at the rules for moral living.

Our Country and Its Armed Forces Observe This Rule of Weekly Worship

That's why it's a custom in our country, and in the Armed Forces, to have church services on Sunday. Sunday is the Christian Sabbath. Jewish men and some Christians use Saturday for worship. For most of us the day of rest, however, is Sunday. To have services is more than just a "nice thing to do." It is, in fact, commanded in the Moral Law by our Creator Himself.

By Worship We Acknowledge Our Dependence on God

Remember the Sabbath day! How easily people *forget*! Perhaps that is the very reason this rule begins with the word "remember." We remember the Sabbath and keep it holy by worshipping. That's what the day is for—Sunday and the other holy days of the church and synagogue! To refuse worship is to deny our dependence of God, which would be like the rose cutting itself off from the sunshine.

We, Not God, Need Worship

This does not mean that God needs our worship; but He gave us the rule because we need to worship as the rose needs the sunshine to grow. For to worship is "to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God." All this is gathered up in that one activity which does most to clean out our own rotten selfishness; namely, adoration.

Section III. ADORATION IN WORSHIP

Selfishness Is a Danger to Our Nation

You have a right to ask at this point, "What has all this to do with our training as soldiers and citizens?" Just this: If our Nation is going to be saved from the chaos and confusion which come from wholesale selfishness, there's only one way it's going to be done; and that is by some activity, some habit, some custom that can fight that selfishness and self-centeredness of which there is so much in all of us.

Worship Reminds Us That God Is Great, and That We Are Small

Can you think of any better way of fighting selfishness than by adoration in worship? What is it that makes people think they're little "tin gods"? Doesn't that usually happen when they forget they

are not so big after all? Worship keeps us reminded that God is great, and that we are small—very small, indeed!

Let's take a look at an average worship service. What is the order of it? At the beginning we come into the presence of God, confessing our sin, admitting that we really have no right to be there. After hearing words of pardon, we sing His praises in a psalm or a hymn, expressing our thanks to God for the opportunity of bringing our troubles to Him in prayer. Then we hear a portion of His truth as He has given it to us in the Scriptures. In answer to His truth we confess our faith. There follows an explanation of a part of His Words and then, as our response, we bring our needs before Him in prayer for ourselves, for our Nation, for His Church, and for all who are in need.

It is a God-Given Medicine To Heal Selfishness

The details of individual religious services may vary in their order, but in every worship service you have the items just mentioned. Can you think of a better medicine for treating the sickness of selfishness? People have often tried to find some better pills, but for thousands of years nobody has come up with anything better. The reason for that is quite simple. Here is a rule that God Himself has given to men to help them in their living. Now, He ought to know what's good for us. After all, He has created us and is quite used to handling the problems of millions of men every day.

You would call a man very unreasonable indeed if he bought a car and then in his bull-headedness ignored all the directions that came with the car, insisting, "I'm going to write my own directions. Nuts to these rules!" Before you know it, he'd step on the gas instead of the brake, and crash into someone else. That is exactly what happens to men when they say to God's rules, "Nuts to you; I'm writing my own." That's why we have so many fellows in trouble of all kinds. They don't "go" because they have never bothered to look at the directions that come with life.

Conform Our Wills to God's Will

In worship we acknowledge God as having a right to give us directions for our living, and we thank Him for the kindness of bothering to give such directions to us in the first place. In adoration we come to the Creator and say, "Our wills are ours to make them Thine." In fact, that is precisely what we do in the Lord's Prayer every time we speak the words: "Thy will be done on earth as it is in heaven." In this way worship becomes a constant reminder that man's real purpose is to "glorify God and to enjoy Him forever."

Unite Us With Others

You say that you can remember the Sabbath day and keep it holy in private? Perhaps you can; but *do* you? Worshipping just doesn't work that way, as a rule. It does not stay private. People who have started out in private soon found themselves looking for others to worship with, others of the same faith and conviction.

It is not just an accident that the Lord's Prayer begins with the word "our" instead of "my" Father; for the man of religious faith does not want to be alone. He likes the company of others to worship with him. Consequently the church is not so much a publicity mill to drum up business for worshipping God, but the place where those people go who have already learned to know and to love God. Worship is seldom a game of solitaire you play with yourself. Much of it is group activity. That's the reason for the invitation in the Psalm, "O come, let *us* worship and bow down; let *us* kneel before the Lord, *our* Maker."

Section IV. WORSHIP AND OUR EMOTIONAL NEEDS

There Are Four Basic Human Emotional Needs

It may be worth our while in this connection to see in broad outline how worship meets the four basic human needs; namely, the desire for a feeling of a sense of worth; the need for association and friendship; the desire for security; and the drive for adventure.

As a Byproduct of Worship These Basic Needs are Satisfied

Of course, we do not want to imply that we ought to worship only because it satisfies human emotional needs. We ought to want to worship because our Creator has said, "Remember the Sabbath day to keep it holy." Nevertheless, one of the happy byproducts of worship is the satisfaction of basic emotional needs in man, the creature.

First, Worship Gives Man a Sense of Worth

With respect to the first basic need, that for a feeling of worth, we need only to point to the average worship service as beginning with an invitation to come into the presence of God. We may feel that we have no right to come into the presence of the Most Holy God. For that reason, we confess our sins, and, by way of response, receive the absolution of sins. This creates in the believer the understanding that though he is a sinner, he is a forgiven one, that God invites him into His presence to receive the forgiveness of sins. This is the most

complete answer to the need for a feeling of worth. On the one hand, it forestalls too high an evaluation of one's self, by reminding the worshipper that he is a sinner. On the other hand, it prevents the development of a sense of complete despair by assuring the individual that all of God's plans for the redemption of mankind revolve about him personally.

Second, Worship Satisfies the Need for Friendship and Association With Others

With reference to the second emotional factor, the need for friendship and association, we can indicate that there are a number of features in the normal worship service which direct themselves to this particular desire. For example, the very fact that a certain group of people meet at a given time, in a given place, for a particular purpose develops a sense of community, of association. The hymns we sing are intended to unify the congregation, to overcome the divisive tendencies of our present day. Moreover, the man who has learned to pray knows that he is not alone in the world, but that he is in his Father's house, where there are many other members in the family. The worship service is intended to unite the individual with the company of believers in the past, present, and future.

Fellowship With God

Again, every worship service has two basic features. God comes to the worshipper, in the Scripture readings and in the use of sacraments, for instance. The believer comes to God, in prayer, in singing and in the confession of his faith. Certainly there would be no finer answer to the need for response than this "two-way traffic" of the worship service.

Third, Worship Gives a Sense of Security

As for the third emotional need that for security, we need only repeat the statement that the whole message of God to His people is concerned with the routing of fear. "Fear not," was the message of the Christmas angel. "Fear not," God said to His people through the prophet of old, "for I know you by name; you are graven upon the palms of my hands."

Fourth, Worship Provides Real Adventure

Finally, there is the need for adventure. There is no higher adventure than that of one's religion, the constant spiritual warfare against the forces of darkness. Since the "prince of this world" never rests, there is no end to the battle against the evil one. Every day brings its own particular experiences, its own answer to "the evil thereof."

Any one who walks with God has discovered that there is nothing like the adventure of faith.

Section V. WORSHIP AND FREEDOM

There is, however, another side to this matter which we must not forget to mention in this connection. It concerns the very word you hear used so much these days; it is the word "freedom."

"Self-Centered" Freedom Is a Menace to Our Country

The worst enemy of society and a nation is *self-centered freedom*. There is no greater menace to this country today than the notion of freedom which says, "I'm going to do this, because I feel like doing it." Such a view of freedom has a tendency to prepare the ground for a dictatorship by creating chaos and anarchy.

True Freedom Is Based on Religious Truth

The real reason you and I are free is not that you are you, and I am I. The only reason why the state must never presume to dictate to me my manner of life and thought is not that I am myself, but that I am a child of God. The moral roots of freedom reach back into this religious truth.

See how it works out! If I am free because I am a child of God, there is no risk that I'll take advantage of this freedom to ruin the next man; for he is also a child of God. This is the reason for the fact which you can read in history over and over again: It is people of religion who have the courage to fight for freedom and the vigilance to keep it.

The early settlers of our country came here—for what? Chiefly to have freedom of conscience. Now, freedom of conscience is never the liberty to do as I please, but the opportunity to do what God wants me to do. And that makes all the difference in the world; for the voice of conscience is sufficiently clear in most people to get them to thinking about God and about their fellow man, if they will only listen to it.

"Freedom Is the Opportunity To Do What I Ought to Do," and In Worship We Learn What We Ought To Do

It is necessary to stress this aspect of worship today because part of that world-wide conflict in which we live today is concerned with this very problem: the nature of freedom. The Communist says: "Freedom is the right to do what I have to do," or, as Lenin put it: "Liberty is necessity." The irreligious man says, "Freedom is my right to do as I please." However, our religion tells us, "Freedom is the

opportunity to do what I *ought* to do." Worship is one of the means by which we give content to the word *ought* by insisting that this is where God reaches into my life to guide me in His service.

"Self-Centeredness" Comes From a Failure To Worship God

Now that is what worship has to do with our training in the service of our country. A man with a basic regard for God is an asset to a country; a man without God can be, and often is, something of a menace to his country. For to a man without God there is no longer any right, nor any wrong. What is to his personal advantage then becomes right; and what hurts him is wrong. Soon the next man feels the same way; and before long we are all at each other's throats or knifing each other in the back, destroying the social order by our neglect of God in our failure to worship Him.

We have gotten along fairly well so far in this country, thanks to God's guidance and grace. We're still coasting a bit on our grandparents' religion; but one of these days the car will coast no farther. There will come a time when the motor will have to start for the pull up the next hill. How will you start it? How will we keep 157,000,000 citizens of this country from stepping on each other in the mad rush for money, or position, or power? We are at the point now where we shall have to start thinking about that angle of religion.

The Root of Our Troubles Is a Lack of Faith in God

The root of our troubles is not primarily political; it is not economic either; nor social. The real heart of the matter is a lack of faith in God and, what is worse yet, an unwillingness even to give matters of religion any serious thought.

A Return to Worship Is the Cure for Our Troubles

There is one cure for such a cancer and that is an operation. This moral disease is not something that is going to get better with a few doses of potent medicine or a good shot of penicillin. Freedom in our day will be preserved—and that is said soberly and seriously—by a return to worship.

You do not care much for people who are always talking about themselves. The big "I" disturbs you. It *is* bothersome, not only in conversation but in citizenship; for there are some things for which the many "I's" have to turn into "we," if we want to get anywhere at all. There is no finer way to get the "I's" to blending into "we" than to have your life guided by the principle of adoration, the worship of God. Then He moves into our hearts to make sense where it is needed.

In worship and adoration you and I get rid of our tiny selves that make us so crowded on the inside and then let God in to fill us "with Himself instead."

CHAPTER 9

CHASTITY

Scope

This discussion considers the Commandment, "Thou shalt not commit adultery."

Objectives

The objectives of this discussion are to persuade men—

That right attitudes toward sex are part of our moral obligation to our Creator.

That self-control defeats immorality.

A Wise Man Learns From the Experience of Others

"My days are in the yellow leaf;
The flowers and fruits of love are gone;
The worm, the canker, and the grief
Are mine alone."

Would you want to write that way about yourself at the age of 36? The fact is, that a young man of that age wrote those four lines. Lord Byron put them down at a time when he should have been in the prime of his life. You can tell that they are lines of sorrow for mis-spent days and dissipated nights.

At 36 he was a bitter, worn-out man, because he thought that when he was in his twenties he could play fast and loose with sex. He was one who thought that because of his position and his money he could afford to be an exception to the rules of morality. Personal purity and chastity meant nothing to him. He thumbed his nose at the Ten Commandments. They were not meant for him, he said; and at 36, he was ruined in body and soul.

You will not want to make Lord Byron's mistake. Instead you will want to profit from his experience on the principle that a wise man learns from the lives and experiences of others.

Section 1. SEX

Sex Is One of the Fundamental Instincts

Some people say a man has 3 instincts; namely, the instinct of self, the social instinct, and the instinct of sex. Others say there are more than 3, that there are as many as 57. Whether there are only 3, or whether there are really more than 3 instincts, does not concern us

right here. On one point almost everyone is agreed; namely, that the instinct of sex is one of the strongest of all. It has been called, therefore, the "cosmic urge."

The hunger for a mate is not wrong in itself. There is no lovelier time in the experience of young people than the days of courtship. The desire to be always near the adorable and the adored one, the self-forgetfulness that is shown, the willingness to endure for the sake of her who is, we might say, our other self—all this is basically a hunger that cannot be satisfied with bacon and beans. This is not wrong; it is a gift of God with which we are endowed for the enrichment of life.

In Its Proper Place Sex Is a Beautiful Thing

If sex remains in its proper place, it is a beautiful thing. But when it breaks through its bounds, it is a thing of evil. It is like a river. When the river flows in its bed, it can be harnessed to furnish power for light and water for the land; but when it flows out of its banks it will destroy whatever is in its way. To keep the river in its bed, we build dams and dikes. To keep sex in its proper channel, the Moral Law says, "Thou shalt not commit adultery." This has reference to all forms of sexual irregularity, whether it be in or out of marriage. That is to say, the Commandment forbids both adultery, as that word is used today, and fornication, if we want to make that distinction.

The Evil Enters in by the Wrong Use of Sex

Now, let us suppose you traveled from here to a country where a theater could be packed by the act of bringing a covered plate out on the stage, and, at the moment when the lights were about to go out, drawing up the cover on the plate very slowly to give people a teasing glimpse at a beautiful lamb chop and a juicy steak. If that were really to happen you would conclude there is something definitely wrong with the appetite of the people in that country, wouldn't you?

If somebody came here from Mars, let us say, and would see how it is possible to fill a theater with a strip-tease act, would he not have the same right to say that there is something definitely wrong with our way of looking at sex? We mention this here because people sometimes speak of sex as though it were no more and no less important than the appetite to eat something, or the desire to get a drink when you are thirsty. There is a difference, however, as you can see from the examples given above. One man can eat enough for 2, we may grant, but he will hardly be able to eat enough for 10 people. There are very definite limits to the appetite for food. The perversions of that appetite are not many. But you cannot say that of sex. Some of the worst perversions in the world are those of sex.

We of this generation start with an advantage in this matter of sex. There is today much less "hush-hush" in this whole problem than there was in the past. We can talk more frankly about sex today than people did 30 years ago. There is less need in our day of stooping to the gutter or of sneaking behind the barn to get sex information. The "straight goods" are more readily available to us, especially in the Armed Forces.

Our danger is not sex itself, but the wrong use of it. We do not suffer from "hush-hush" but from the notion that sex, being what it is, must be gratified whenever the urge develops. Our greatest temptation is to let our appetites run away with us.

Section II. WRONG THINKING

Impure Thinking Is a Common Evil

Very often the difficulties in the matter of sex begin with the mind. "Keep thyself pure" is sound advice from the Bible. It refers not only to the body but to a man's thoughts. Impure thinking is a very common evil. It is perhaps more common among young men than among girls. When an impure thought suggests itself to our minds, we are apt to hang on to it, to roll it back and forth in our minds, to delight in it.

It Weakens Resistance

You may ask, "Has any harm been done?" There has; for we have weakened ourselves against the next temptation. One of America's most prominent psychologists, Dr. William James, has said of this: "Down among the nerve cells and fibres the molecules are counting it, registering it, storing it up to be used against us when the next temptation comes."

It Violates the Moral Law

This is why the Moral Law speaks of impure thinking as wrong, in spite of the fact that people often say, "Thoughts do not pay toll." So harmful is this matter of wrong thinking that there are, as a matter of fact, two rules in the Moral Law against it. The word "coveting" is used; and *coveting* means wanting something that you and I are not entitled to. One Commandment says, "Thou shalt not *covet* thy neighbor's goods (house)," another one says, "Thou shalt not *covet* thy neighbor's wife." The latter is concerned with sex relations.

David's Covetousness Led to Murder

How serious the consequences of "coveting" can be, may be seen from one of the dark pages in the record of King David. One of his

generals was married to a lovely woman. David wanted her as his wife. There was no way of getting her for himself unless her husband was out of the way. David stooped to have Uriah, the husband, done away with in a manner that looked perfectly natural. He ordered his chief of staff, Joab, to send Uriah to the most dangerous part of the front, to a spot where he would be sure to fall from enemy action. The scheme worked. Uriah was killed; and David took Bathsheba as his wife. Coveting had driven him to murder.

God, however, knew what had happened. He had seen the blackness in David's heart, the evil of his thinking. Therefore he sent his prophet Nathan to condemn David for the wrong he had done as a result of his coveting.

We Tend To Act Out Our Daydreams

There is another harm that comes from thinking. It is this: We tend to act in real life as we act in the daydream, for our reserve has broken down. We have accustomed ourselves to the wrong thoughts; we have committed the sin mentally. When the opportunity or invitation presents itself to commit the very deed, the chances are very great that we shall yield; for we have been there before in thought. We become like the actor who feels right at home in a play, because he has rehearsed it before.

"The Thought Is the Ancestor of the Deed"

Emerson once said, "The thought is the ancestor of the deed." There is another way of putting that truth. The inspired writer said, "As a man thinketh in his heart, so is he." Many a man, after he has fallen, will wonder how he could do such a dastardly thing. He will say, "I cannot understand it." Do you know why it is? It is because he has not guarded the kingdom of his mind. His thinking was undermined before the temptation came; and when it came he fell right in.

Section III. THE ANSWER TO LOOSE TALK

Half-Truths and Untruths About Sex Are Dangerous

There is much loose talk today about sex. People say, "There is nothing to be ashamed of." That may be right and it may be wrong. If they mean that it is nothing to be ashamed of to admit that the human family does not grow by the coming of the storks, then they are right. But if they mean that the present rotten attitude toward sex is nothing to be ashamed of, then they are definitely wrong. The Moral Law, which is a statement of directions for running the human machine, very clearly says, "Thou shalt not commit adultery."

In the Armed Forces there are many strong temptations to go wrong. Some of these are due to the fact that our accustomed way of life has been changed to some extent. However, many of the temptations we face develop from remarks of men who think they "know the score" but in fact do not.

Men Do Not Think Differently About Sex Today

You will hear it said, for instance, that "men think differently today in this matter of sex." Now, just to show you that this remark is less than half true, we might ask you right here, "Would you be proud of a mother who spends her time seeing men other than your father? Would you prefer a girl who comes to you clean and unspoiled to one that has been the property of a dozen other people? Would you want your daughters to grow up to spend their times in rotten nightclubs and filthy roadhouses?"

Our answers to these questions are a pretty good test as to whether, deep down in our hearts, we are really so different after all. We have not yet found the soldier who would be proud of a mother that spends her nights out with strange men. Nor have we found any that did not prefer to have as their girl-friends and wives such as have kept themselves morally clean and above suspicion. Moreover, we have not yet talked to the man who wants to find his daughters burning up their lives in hot night-spots.

Let's not, therefore, so quickly fall for the line that "men think differently today." As a matter of fact, most of us lean backwards quite far when the issue is put squarely before us.

Sex Is Meant To Be Used Properly

In the off-color conversation you have to listen to occasionally you will here someone boldly trying to cover up his own misdeeds with the remark, "Sex is meant to be used." Usually this bright boy will add words to this effect, "Why, it's like taking a drink when you get thirsty. The urge is there; it must be satisfied."

There is some truth in the statement, "Sex is meant to be used." Of course, it is! However, as in many other things, there is a right use and a wrong use. Thirst for a drink develops in our system when the body lacks the proper amount of fluids. We quench our thirst to meet the needs of the body. But to use the need for a drink as an occasion to drink more than enough, in other words, to drink in order to get drunk, is the wrong use of our ability to drink and an immoral satisfying of thirst. In the same way, sex is meant to be used—in marriage! There is no question about that. However, to put it to work *outside* of marriage is quite another matter. To say that sex is meant to be used even then is completely false.

Some people use the expression, "Sex is meant to be used," to hint that unless the urge of sex is satisfied when it develops, some emotional or even physical harm will be done to the individual. However, no responsible doctor will subscribe to such a statement. On the contrary, most physicians will testify to the fact, that, except, perhaps, for a few cases, continence is not harmful but actually the best way of preserving health.

For the record we shall add here a paragraph from a statement signed by almost 300 of America's foremost physicians:

"In view of the individual and social dangers which spring from the widespread belief that continence may be detrimental to health, and of the fact that municipal toleration of prostitution is sometimes defended on the ground that sexual indulgence is necessary, we, the undersigned, members of the medical profession, testify to our belief that continence has not been shown to be detrimental to health or virility; that there is no evidence of its being inconsistent with the highest physical, mental and moral efficiency; and that it offers the only sure reliance for sexual health outside of marriage." (Bigelow, Maurice A., *Sex Education*).

Some other chap will use the expression, "Sex is meant to be used," to suggest that you're not a man until you have shown it by sexual indulgence. This is, indeed, a rather strange use of the words, "Sex is meant to be used"; for really it takes very little manhood and no backbone at all to go out and pick up a girl for pleasure. Few things come with less effort than that, because there is always bound to be some girl who will sell herself to you—cheap!

However, it does take some moral "guts" to avoid that sort of thing. It requires real manliness and a goodly amount of courage and will-power not to be led on by your appetites. Chastity comes high and is something to be proud of; for to stay clean when so much of life is dirty takes much effort and, very frankly, much fervent prayer. Hence most people recognize chastity as something beautiful, something noble, something that shines brightly in a sordid world.

A third character will use the remark, "Sex is meant to be used," to suggest that before marriage there must be some experimentation to find the right mate. To such a thought a well-written book gives the answer: "The notion that premarital sexual experimentation is necessary to match emotions is unfounded." (Norman E. Himes, *Your Marriage*). A number of scientific investigations have been undertaken in this matter of premarital experimentation. The results of all these surveys are summarized by Himes in the following words: "One's chances of marital happiness are at present favored by the selection of a mate who has not had intercourse with any other person."

There you have it from men who are less interested in the morality of sex, than in gathering statistics. Even they agree that premarital experimentation often spoils the attainment of the full pleasure of married life. Marriage is difficult enough as it is. Often half its thrill is gone when the partners know each other as experimenters. They miss the greatest experience in life—true love!

Moral Principles Are Not Decided by a Majority Vote

Then there is the man who wants to excuse his own wrong doing by saying, "Everybody does it." The expression is supposed to give the confidence that comes from being in step with others.

However, the statement is not true at all. We know, of course, that there are many who go out to satisfy their sexual impulses illicitly. In fact, that is the very reason we are here right now talking about sex morality. But even if we take the very worst figures we can find, those covering the sex history of 4,600 men between the ages of 21 to 28, who were drafted into the Army in the summer and fall of 1941, we find that 20 percent of these men maintained that they had kept themselves straight. (American Journal of Sociology, Vol. III, No. 6, May 1947.)

That figure in itself would indicate that not everybody does it. Furthermore, any such loose remark that "everybody does it" is an insult to every clean-minded man here today.

Perhaps, the majority does. We're not going to call for a show of hands here. However, let us be reminded that a majority can be wrong. At any rate, moral principles are usually not decided by majorities. They are often patterned after a strong minority with backbone. The clean lives of such are frequently the true moral yardstick with which to measure life and happiness.

Be that as it may, even if there were only one clean-souled man here today, it would be wrong to say, "Everybody does it." We have reason to believe that there are more than one present who have stayed straight so far. May their number increase! Then perhaps, in the future we shall not have to talk so much on principles of sex morality!

Moral Principles Are Decided by God's Rules

Of all the moral perversions one hears there is none to match the remark, "It's not wrong as long as I don't get caught." That slogan is fashioned on the center anvil of the devil's hottest workshop. He has put a great deal of planning and cunning into the device of getting people to believe and repeat such a vicious lie.

Is it right to kill someone as long as I can get away with it? Hitler said it was right; and Europe still suffers in agony. Is it right to steal if I can get by? The Communists say so; and the world is

frightened at the shadow this philosophy has cast over the lives of all of us. Getting by or getting caught has nothing to do with the rightness or wrongness of an action. Moral issues are not decided by the policeman's knock at the door. They run much deeper.

It is wrong to kill, not because chances are the police will catch up with me, but because the Moral Law says, "Thou shalt not kill." It is wrong to steal, not because regulations say that a man shall be punished for stealing, but because God's Ten Commandments say, "Thou shalt not steal."

In the same way, it is wrong to use sex outside of marriage, not because I may get venereal disease, but because the same Ten Commandments which say, "Thou shalt not kill; Thou shalt not steal," also contain the words, "Thou shalt not commit adultery."

Sexual Wrongs Tear Down Our Characters

In this connection we must not fail to mention another statement that is sometimes made; namely, "What I do in private is nobody's business." If we think about these words at all, we shall soon discover that they are not more than half true.

It so happens that some things we do with our private lives matter a great deal and are more than our own business. What you do with your sex impulses is one of those items that matter very much not only to yourself, but to your future family, and to society at large.

It matters to yourself what you do in this respect. It was a very wise father who thought of teaching his son the effect on himself of wrong by arranging with the boy that every time he cheated, lied, or disobeyed his parents he would have to drive a nail into the door of his playroom. The father gave his son permission to pull out each nail only after he had apologized and made good his mistake. The boy soon noticed that, even though he pulled the nails, the holes remained in the door to mar the surface.

In much the same way the holes remain in your character even after you think you've made good on every wrong. This is particularly true of such common vices as drunkenness, profanity, and adultery. They leave large holes in one's life and self.

Sexual Wrongs Damage the Life and Health of Others

Furthermore, it matters a great deal what you do in private with your sex impulses, because there is at least one other person involved in your undertaking. You are tampering with someone else's life and future welfare.

Lord Byron once wrote—

"Man's love is of man's life a thing apart;
Tis woman's whole existence."

There may be a grain of truth in those two lines, enough to warn us that even if we individually think we can throw off sexual wrong as though it didn't matter, the experience may affect your partner in secrecy much differently. Even though it were true—and it isn't—that you were not affected, you cannot in all fairness fail to remember that “each girl's chastity is the intertwining of her moral code, her nervous system, her physical being, and her mind.”

Before you go out with the careless attitude, “Why not?” as though it were nobody's business what you were up to, it is well to reflect that sexual wrongs involve not only yourself but also the life and health of someone else. As a consequence, unchastity invariably gives the richest experience in life the poorest and most degrading surroundings. It breeds lonely women and selfish men.

What you do in private, and in secret, matters a great deal all around. Its tell-tale effects usually mar not only your life, but the life of another. What you do in private is a matter which concerns also your family, present or future. It should not really surprise a man if he is married to a wishy-washy girl by his own weakness that she will give him wishy-washy sons. Nor should it shock him if, after tearing around with every kind of “skirt,” he later has daughters who spend their nights in the same way. Sexual misdeeds have a way of following through from generation to generation. In fact, our Bible speaks of God as visiting the sins of the fathers upon the children “unto the third and fourth generation.”

What kind of family you have, what you put into it by way of clean living, before and after marriage, is the business of the whole country; for your family and mine are the very foundation of our national strength.

Section IV. PRACTICAL SUGGESTIONS

Now, what is the cure for our difficulties with the temptations that beset us? Here are some simple, practical suggestions:

Change Your Occupation Immediately

Change your occupation immediately. This means getting away from what you are doing at the moment. Take up a good book, write a letter home, or take a walk.

Change the Impure Mental Picture

Change the impure mental picture. Flash upon the screen of your mind a picture of your folks or of your girl-friend, or better yet, your favorite sacred picture.

A mother once visited her boy at college. She found a lot of smutty pictures hung up on the walls of his room. Without a word, she hung up a picture of Hofmann's "The Boy Jesus." When she returned some weeks later, she found all the other pictures gone. So if a sacred picture is hung up on the wall of your mind, chances are much reduced that impure pictures will crowd in next to the good one.

Pray for Strength

You won't feel like doing so, nevertheless, pray! Let's understand this, however.

Long ago there lived a great Christian who said that when he was a young man he prayed constantly for chastity; but after a few years he came to realize that, while his lips were saying, "Oh God, make me chaste," his real wishes were secretly adding, "But please don't do it for a few years yet." To be effective, your heart will have to be in the prayer. One of the finest of prayers to use in this connection is: "Create in me a clean heart, O God, and renew a right spirit within me."

Avoid Stimulants

Avoid whatever stimulates sex desires, and that means alcoholic drinks, in particular. Usually when men get two or three drinks under their belts they get into trouble. They lose their judgment and drown their consciences.

This suggestion also means cutting yourself loose from the fast crowd around you, the crowd that sings the dirty songs or indulges in smutty talk. Above all, avoid the suggestive movie and the filthy magazines that are so easily available. All these things deliberately bait the tiger that is inside each of us. They bring him rushing up with the roar against the bars of his cage, the bars of self-control, convention, law, and the fear of God. And in hundreds of cases the bars break down, with disaster following.

The eyes have been called the windows of the soul. These eyes have shutters, just as other windows do. Sometimes the most wholesome thing you can do is to pull the shades on the windows of your soul.

Work and Play Hard

Work hard and play hard. It is a big job we have here. Stand up like a man. Use the time of your service to build up a strong body and a sound mind. Some day a healthy little youngster will be proud to call you father. Jeremy Taylor put bodily labor first among his "remedies against unchastity."

Use Your Religion To Help You

Let God help you. That is what your religion is for. If you belong to a Christian denomination, there is no finer help for you than attendance at the Lord's Table. Communion is intended to help people like you and me in these difficulties we have been talking about.

Many years ago, St. Augustine prayed, "Make me beautiful within." That is one kind of beauty worthy of the name. That beauty is made by the thoughts we think. There is only one who is entitled to rule in the kingdom of our souls, and that is God himself. He can make us beautiful within.

CHAPTER 10

LIFE, REPUTATION, AND PROPERTY

Scope

This discussion is a study of life, reputation, and property in the light of the Moral Law.

Objectives

The objectives of this discussion are to persuade men—

That our attitude toward life, reputation, and property are concerns of the Moral Law.

That our attitude to these items is dependent on our acceptance or rejection of the basic law, "Thou shalt love thy neighbor as thyself."

The Moral Law Consists of Duties Toward God and Our Fellowmen

The Moral Law, which we have been discussing lately, is divided into two parts. The first part speaks of our relationship to God; the second, of our attitude toward our fellow men. The first portion of it can be best summarized in this statement. "Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, with all thy mind, and with all thy strength." This is the section of the Moral Law we have described so far in speaking of religion, of clean speech and of worship. If we love God, we shall worship, we shall keep our language clean, we shall take God seriously in what He wants. There can hardly be any question about that.

Now we get to the second part, which can briefly be added up in the sentence, "Thou shalt love thy neighbor as thyself." Sometimes we use the Golden Rule to state the meaning of the second part of the Ten Commandments. The Golden Rule, as you know, reads like this: "Whatsoever ye would that men should do to you, do ye even so to them." A short form of this would be, "Do as ye would be done by."

This is nothing particularly new. Even Confucius, who lived thousands of years ago, had something of the Golden Rule in his philosophy. It went like this, "Do not do to others what you do not want them to do to you." Of course, you will note one difference between what Confucius said and what we call the Golden Rule today. You can keep Confucius' Golden Rule by doing nothing all your life; you cannot do that with our Golden Rule because it says, "Do."

In other words you and I as individuals have obligations and duties not only toward God but also toward our fellow men. In this second part of the Moral Law we learn what these obligations and duties are.

In Chapter 9 we discussed the necessity of keeping our personal lives clean. In this chapter we consider the rules concerning the life, reputation, and property of our neighbor, of our fellow citizen.

Section I. LIFE

The Moral Law Forbids Murder

One rule of the Moral Law says, "Thou shalt not kill." Just four words, but in them there is a statement that the life of the next man is sacred, and that we have no right to take it or to mar it in any way.

This Rule Extends to Acts That Harm Another's Life

Many people imagine that if they do not become guilty of stabbing someone in the back, or of shooting him through the heart, that they have kept this Commandment. However, since morality is concerned with what goes on inside you and me, mere thoughts of hatred and anger against our fellow man are a violation of this rule concerning our neighbor's life. There are other ways of killing than by point-blank fire. Children have killed their own parents just by the worry they have caused by fast living and sinful conduct. Many a mother has gone sorrowing to her grave because of the ingratitude shown by a son or daughter.

"How sharper than a serpent's tooth it is
To have a thankless child!"

After all, if love rules our hearts, we certainly will not be angry with anyone nor entertain any thoughts of hatred against someone. As a matter of fact, where the Bible speaks of hatred it describes it as murder. As far as your moral character is concerned such evil thoughts are like the gas that leaks out of a broken main: they spell slow death.

During the past war many a soldier, unfaithful to his wife, became guilty not only of committing adultery but also of killing in the sense of marring human life. Sometimes the killing was done, to be sure, also by an unfaithful wife.

Prejudice Violates the Rule Against Murder

There is another evil, a social evil, that offends against this rule. You have heard of the word prejudice. There are some organizations in this country dedicated to spreading racial prejudice and hatred. One of the very black spots in our history as a country is the attitude we have sometimes taken against Negroes, Indians and Orientals. For example, it was not until 1943 that our Government would admit

the Chinese to this country as citizens. The history of some parts of our Union is full of the record of petty politicians stirring up racial tensions against other races for their own profit. In the riots that sometimes resulted from stirring up prejudice, a good many people were seriously hurt, and some were killed. Other people's lives were permanently injured.

There comes to mind also the pictures of race riots in some of our larger cities. These are bloody affairs as a rule; and they often result from deliberate untruths and malicious gossip in the community. If we, as citizens of this country—a country composed of people from every nation—if we take seriously this statement, "Thou shalt not kill," we shall be making a considerable contribution to the welfare of our country. Furthermore, other nations will no longer point their fingers at us for our serious faults of prejudice and mistreatment of minorities. Once again you see how morality and citizenship are wrapped up together; for the real solution to the problems of prejudice can be found only in the field of moral living. There is no prejudice where people seriously consider the rule, "Thou shalt love thy neighbor as thyself."

The Conscientious Objector Misunderstands the Moral Law

We must add here a word about people who misunderstand this rule of killing. We have in mind particularly the conscientious objectors who refuse to take part in any war because war is obviously killing business. We may respect these people for their courage of conviction. Nevertheless, they are definitely wrong when they say killing in time of war is a violation of this Commandment. "Thou shalt not kill." Actually it prohibits killing in battle just as little as it forbids defending yourself against the burglar who breaks into your home and threatens not only to take your money but to kill your family. The actual reading of the rule is, "Thou shalt do no murder."

Homicide Is Not Always Murder

There are in the language of the original Ten Commandments two words for *killing*. One means *murder*; the other, *homicide*. It is the same distinction our civil law makes between the man who deliberately, and with malice, goes out to kill someone and the other man who accidentally runs over a person with his car. In the second case, there is no intent to kill; and no one in his right mind calls it murder. Now, every time we read the Commandment "Thou shalt not kill" in the Bible it is the *murder* word that is used.

Killing in battle is often not murder at all. Of course, it can be; everything depends on the attitude of heart behind the action. But destroying the enemy in time of war may be no more murder than

killing the hoodlum who breaks into your house and threatens to kill you and your family.

The Government Exists To Maintain Order

There is another part to this problem which needs to be mentioned here. It is the responsibility of government to declare war. It has the job of weighing the issues. The people whom we have elected to positions of authority usually have much more information than we do as private citizens and are, therefore, in a much better position to determine whether a burglar-nation is breaking in through the window to destroy our homes and our families. Government declares war just as it has a right to execute criminals. The State exists to uphold order internally and externally.

Leaders of Government Bear the Moral Responsibility for War

In the case of an unjust war a citizen would rightly object to serving in the military on the ground that the Moral Law says, "Thou shalt not *murder*." But how can we ever find out in time that a certain war is unjust? There have been no instances in history of people knowing beforehand that a war was unjust. Their governments occasionally deceived them; but then the sin of transgressing the Commandment which forbids us to kill is on the conscience of the people in authority who declared an unjust war. The bloodspots are then on the souls of the leaders.

War May Be Part of the Larger Battle Against Evil

In our religious tradition there is much room for the picture of the knight going out to battle against wrong, even when it involves total destruction of the enemy. In such cases killing is not murder. There may be no malice and no hatred at all toward the enemy as a person, only against the wrong that prevails. So much depends on the attitude behind an action. It is the motives that harm the inside of you, your moral character. "Thou shalt not kill" forbids every thought of hatred and anger, every unkind word that might harm your fellow man, and every unjust and thoughtless act that might endanger his life.

Carelessness can sometimes be a transgression of this Commandment. The man who runs his car at 80 miles an hour, just for the fun of it, and then crashes into someone has done a serious wrong. The moral wrong is in his carelessness. Again, occasionally you find somebody that does not want to be vaccinated. He can make himself a menace to the people around him with that attitude; for if he developed a serious illness because of his refusal to be vaccinated, he would come under the rule which forbids endangering someone else's life.

Section II. THE INALIENABLE RIGHT TO LIFE

Men Have an Inalienable Right to Life

In our American way of life, we think of life as one of the inalienable rights which no one may take from another. Thomas Jefferson appreciated this fact and wrote it into the Declaration of Independence, which he had been instructed to draft, stating—

“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with inherent and inalienable rights, that among these are *Life*, Liberty and the pursuit of Happiness.”

The Continental Congress, which voted on the Declaration of Independence and requested its members to sign it individually, understood this right to life; for it adopted Jefferson's statement on this subject, changing only the phrase “inherent and inalienable rights” to “certain unalienable rights,” thus giving us the reading we now have—

“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are *Life*, Liberty and the pursuit of Happiness.”

Our Leaders Sought To Insure the Right To Develop Life

For the signers of the Declaration of Independence “life” was more than a pretty word of one syllable. It was a burning issue. They wanted the opportunity to develop as individuals and as a nation without the arbitrary and high-handed interference of an absolute government. They were tired of being molested in their private affairs, in their life as creatures of God and citizens of a nation founded by men who loved freedom more than life. They recognized life as an endowment of the Creator, given to them individually for growth and development under the favorable conditions which could be created and maintained only by a free government.

Our right to life, as we enjoy it in America, has come down to us through the generations that have lived since 1776, each generation having kept this country “great and free.” We have inherited this right to life both as creatures of God and as citizens of a country which has preserved and upheld this “unalienable” right for its citizens.

Violation of This Right Is a Violation of the Moral Law

The Declaration of Independence describes our right to life as an endowment of the Creator. Jefferson, who used the phrase, and Congress, which adopted it as its own expression of sentiment, were both aware of the basic Moral Law which says, “Thou shalt not kill.” They recognized this command as a moral statement designed to pro-

tect individual human life as a divine trust. They felt very keenly that the government they had served so far had frequently violated this moral principle by "cruelty and perfidy scarcely paralleled in the most barbarous age"; and they were determined to put an end to such transgressions of God's own law. Their action was promoted by moral considerations; and their courage was derived from the moral conviction that the issues they were fighting for involved nothing less than the Creator's will.

Anything we do, or anyone else does, to hurt or harm another is a violation of the command, "Thou shalt not kill." Anything at all that keeps a man from developing to his fullest capacity as an individual moral being is contrary to the intent and scope of the basic moral demands made on us by the command not to murder.

My right to life is derived not from the fact that I can produce so many things in an eight-hour day, not from the fact by the very nature of life I consist of cells and chemicals, but from the fact that I am endowed by the Creator with "certain unalienable rights," as the Declaration of Independence puts it. Because you and I are creatures of God we have no right to hurt or harm our fellow men in their lives. For the same reason I have a right to life in its fuller sense; for it is heaven's gift to me to use and put to work, knowing that final accountability will be rendered to the One who endowed me with "certain unalienable rights."

Section III. REPUTATION

The Moral Law Protects Our Neighbor's Reputation

Much of our neighbor's life and welfare will depend on his reputation. If he has a good name he will be happier than if someone ruins his standing in the community. That's why the Moral Law contains another rule to protect the reputation of the other man. It reads like this, "Thou shalt not bear false witness against thy neighbor."

Strictly speaking, that is court language. Normally we don't use the expression of testifying, or "bearing witness," about something we say in our ordinary conversation. Nevertheless, the rule covers also our everyday talk.

You can readily understand how much harm we could do to the next man by telling an untruth about him in court. It might make the difference between life and death, between a verdict of guilty and not guilty. But the chances of our doing wrong in this way are less than the other forms of destroying a man's reputation.

It Protects Him From Gossip and Libel

One of the most vicious ways of ruining a man is by gossip. The story is told that somebody once took a pillow case to the top of the Empire State Building and then proceeded to cut it open. You can imagine what happened; feathers flew all over the place, down into the city. Gossip is like that. It scatters fast; and after it has spread, there is no way of ever gathering up the feathers that fly through the community. One man passes the story on to the next, and before you know it the man's reputation is gone. It has been said, therefore—

“Boys flying kites haul in their white-winged birds:
You cannot do that when you're flying words.”

An old Persian proverb puts that truth like this: “Four things come not back—the sped arrow; time past; an opportunity neglected; and the spoken word.”

Our civil laws recognize “bearing false witness” as a very serious matter. Very frequently they take up cases involving a man's reputation. If it is a matter of something that has been said, such a trial is called a slander suit. If it is a matter of ruining a man's reputation by something in writing, the affair is called a libel suit. The punishments for conviction in the case of slander or libel are very stiff, because the happiness of the community depends so much on preserving the reputation of the individuals living there.

Once again we may say that if we really “love our neighbor as ourselves,” we shall refrain from everything that may spoil and completely destroy his reputation. After all, you don't want that to happen to you. You would object if someone began to run down your name and reputation. Let us be just as considerate of others. That's the meaning of the rule, “Thou shalt not bear false witness against thy neighbor.”

Section IV. PROPERTY

Respect for Another's Property Is Part of the Moral Law

When you were quite young your parents had a very hard time to teach you the difference between the two pronouns “mine” and “yours.” It took you a while to develop the sense of respecting somebody else's property.

It is part of divine law that what belongs to someone else is not yours. There is a rule which says, “Thou shalt not steal,” and stealing means taking something that belongs to someone else, no matter by what method.

It Is a Privilege To Own Property

Among the private rights that we enjoy as citizens of this country is the privilege of owning and using property. As an individual citizen you have the right to exist, to be free, and to hold property. We must emphasize this, because there is another philosophy in the world today which says that you have no right to property, that all property belongs to the State. This political philosophy we call Communism. It operates on the principle that there is no such thing as private property, that each must "produce according to his ability and receive according to his need."

Our Government Protects Our Property

The laws of our country have some very definite things to say on stealing. Our Government is quick to punish those who steal, at least, those who are caught stealing. You know, of course, that there are ways of taking things wrongfully which look quite legal. Perhaps you, too, have run into this during your stay in the military, that a fellow lent out money around the 15th of the month but only on the assurance of getting back at the end of the month twice as much as he lent on the 15th. In the old days, when soldiers received only \$21.00 a month, this occurred rather frequently. That's stealing on the part of the man who expects you to pay 100 percent interest. He has no right to charge you that much; he is taking something that belongs to another. He is stealing.

Furthermore, there are in this country a good many sharp tricks in law by which the property of one person is taken by another—through certain mortgages, for instance, or in inheritance suit, or by some other device. It may look ever so legal; but if the morality behind the action is wrong, it is contrary to the Moral Law which says, "Thou shalt not steal."

Taking what belongs to someone else is punishable under military law. In fact, there are some very heavy sentences for taking even little things, because so much of our life together depends on our basic honesty and our refusal to take, let us say, what the other fellow leaves on his bed while he goes down to brush his teeth. Military law is interested in protecting the property of each man, thereby recognizing indirectly the importance of the moral rules on stealing and coveting.

Covetousness Is the Cause of Stealing

In this connection we must mention once again one of the Commandments against coveting. It is this one: "Thou shalt not covet thy neighbor's house (goods)." We must stress the part that just the desire of wanting what belongs to someone else is morally wrong.

Here, too, thoughts of coveting may produce other wrongs. Coveting may become the source of stealing and murder. In fact, we know of a case where that did occur.

It is the case of King Ahab in the Old Testament. He had a good neighbor by the name of Naboth, who owned a lovely garden. One day the King decided he wanted the property which belonged to Naboth in order to round out his own palace property. But Naboth would not sell. Then, with the help of the Queen, Ahab arranged for Naboth to be accused falsely of the sin of blasphemy, the punishment for which was death by stoning. The false witnesses were paid well and testified as they had been told. Naboth was sentenced to death, and Ahab took his garden. This whole string of wrongs started with the sin of coveting. You can see why there is so much emphasis on wrong thinking.

Love Is the Key to the Whole Moral Law

If we "love our neighbor as ourselves," all this will take care of itself. In that word *love* you find the key to the whole Moral Law. "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other Commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself."

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